DIVINE MEDITATIONS

Upon

SEVERAL OCCASIONS

With a

Daily Directory.

By a Person of Honour.

Sir William Waller

LONDON.

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LONDON.

THE PREFACE.

Christian Reader,

I VVill not draw the Justice of this Dedication into suspicion by a needless Apology, since 'tis evident none else will relish them, none else can improve them: Had I invited those degenerated Souls that have so far forgotten their Celestial extract, to plunge themselves in earthly pleasures, to enjoy these Divine Meditations, it had been the same discurteous Courtesie, as to turn a filthie Swine into a curious Garden or clear Fountain, whose sordid inclinations would rather chuse to wallow in the mire, its own proper Element.

To remove these earthly natures from their own gross air, into the purer breathings of these Regions, is but to transport *Toads* into *Ireland*, where the Climate being contrary to their poysonous constitutions must immediately destroy them: It was equally the folly and sin of the Projectours of the *Tower* of *Babel*, to design a Structure as high as Heaven; not considering that their earthly fraches must starve and pine with the refined breezes of those Heavenly Habitations: I could wish therefore that the *Superliminare* of the holy *Herbert* to his Divine Poems were prefixt to these Meditations,

Avoid *Prophaneness*! come not here!
Nothing but *Holy*, *Pure*, and *Clear*,
Or that which groaneth to be so,
May at it's peril, further go!

To enlarge in their commendations is a labour as vain as *Impossible*. Vaine for what Accession will it make to the lustre

lustre of the Sun, to light up our dim candle to paraphrase upon his glorious Beams? And *Impossible* too; for to commend below the Dignity of the Subject is an interpretative Reproach: Modesty will not blush to say of these Papers, that in respect of the matter, they are all *Glorious within*; and in respect of the Language, their *cloathing is of wrought Gold*: And Gold needs no gilding! 'Tis the great disparagement of authentick Beauties to paint; Let Vulgar faces owe their complexions to *Ceruss*: And Vermillion, such approved pieces of proportion are their own Orators; the Diamond needs no foile to set off its beauty, and one taste of Honey will more effectually recommend its sweetness, then the most elaborate Panegyrick.

The pious Author, being here placed in the shades of his privacy and retirements, sits in the most advantageous posture for an Artist to draw him to the life, which must have deluded his Art were he represented in the

glazing shine of outward glory, but without his own pencil who shall dare to take his picture? Let us then content our selves that we have here a window into his breast through which we may observe the inward workings of his Soul, which we conclude are therefore sincere because secret, GOD and his own conscience being onely privy to them.

As we would not take the counterfeit of a friend, when inflamed with a fever, emaciated with a consumption or discompos'd with passion, but in his most vegete, and healthful habit, in his most sedate and composed hours, so do these Meditations represent the Author, not as engaged in the dust and sweat of action, not as heated with the emotions, and fermentations of Valour, but as one sequestred from the noise, and bustle of a vexing world, when he was most himself, that is, when most in the contemplation of the unseen world. The Soul is then in its own faithful mirrour, when the contracted

tracted adventitious dust is wiped off: as the Sea is then the truest looking Glass when least ruffled with stormes and tempests.

If he be justly famous to this day, who first taught the Great *Calvin* to write, and to speak Latine; we need nothing more to evidence this pious Authors worth, than that one of the most mortified persons of this our Age, has profest that he learn't from him, *the Art of Dying*. A lesson which we are all the more concern'd to take out exactly, that we may not be to seek when the Soveraigne Arbitrator of our Lives shal call us to repeat it. *Once we must die*; and whatever errors we commit in that work, must not return to review, correct, and amend them. 'Tis our interest then as well as our duty to dye every day, that we may not bungle at it, when we come to dye at our last day: In order to which great end the Author has bequeathed us these directions as a Legacy, that we may dye but once, and

live

live for ever: I shal add but one smal thing more, that thou hast this Coppy from his own hand, without the addition or substraction of one word, one syllable, one letter; and in this his exactnesse, do centre the excellencies of the two great Poets, *Virgil*, and *Ovid*, to the former of whom, none could add; from the latter, none could steal the smallest particle, without apparent injury, to their digested raptures. *Farewell!*

Divine

Divine Meditations
Upon
Several Occasions.

MEDITAT. I.

Upon my awaking in a dark Night.

LORD where am I? and in what world? how are all things about me (as they were in that no World, in that confused Mass and Chaos) swadled up in bands of thick darkness? It is not without reason, that the most horrid things, that we can imagine (misery, death, hell it self) are represented by this black Solitude, there being nothing of more contrariety to our Nature, than the privation of Light. If it be so uncomfortable to be in the dark, and to have no light, how dismal must it be in a Spiritual sense to be in the dark, and to have no truth? that is a darkness to be felt indeed!

If this night were but to continue three days, (like that in *Egypt*) I should think it a plague: how much more, if it were to be everlasting, would it be a hell to me, though there were no other torments to accompany it? How unconceiveable miserably is the estate of those damned Souls, that lie manacled and fettered in chains of eternal darkness, and are not only banished from the light of the Sun, but (which is the blackness of darkness) shut out from the light of GODS coun-

countenance, and adjudged to eternal pains? But what an Idol am I in this condition? I have eyes and see not; all Natural helps and parts are vain and useless, except the GOD of Nature, vouchafe to actuate them, and to make them instrumental. O my Soul, be not disquieted with this; what though I cannot see for the present? GOD hath made comforts, as he hath made lights for the night as well as for the day. There are Songs in the Night, and my mouth may be open to shew forth the high praises of GOD, even when I am upon my Bed, and mine eyes sealed up in darkness. The sight of the eyes is not always pleasing! how many times have mine eyes wounded my heart, when they have seen what they would not have seen? nay (which is worse) how many times have they corrupted my heart, when they have seen what they should not have seen? at the best, various objects are but a distraction to the mind, and by raising vain desires, bring it to a needless indigency, inducing a want of many things, which we want not. There is a kind of innocency in seeing nothing!

It is a comfort, and an inestimable one, that in the want of the use of my bodily eyes, I have the benefit of a Spiritual eyesight; so that although I cannot see, as Cats and Bats, and Owls do, yet I can see as Saints and Angels see, no interpositions can hinder an intellectual prospect. Be it never so dark, I can (without the help of a candle) look into my self, and in the sense of my wants look up, to GOD, and find a clear lightsome passage through JESUS CHRIST to the throne of his grace. But what do I say? I can? O my GOD, pardon the presumption of that language! *of my self, as of my self, I can do nothing but sin!* I am darkness (there is a midnight within me) and I can only see, that I cannot see! It were not only a blindness in me, but a remaining sin to the boot, if I should say, I see. Who so blind, as they that are perfect? It is in thy light alone, that *I* see light! Thy gracious Illuminating Eye, is mine eye-sight!

LORD

LORD let me ever enjoy the continuance of that aspect, and then in the darkest condition (though it were the shadow of death) I shall not be afraid of any terrours; even the night shall be light about me; or if it be not, it shall be light with me. Sorrow may *endure for a night, but joy will come in the morning*; and in a morning that shall never see night! In the mean time, O my GOD, though I can see nothing here but darkness and obscurity, it is my safety, that thou seest me; it is my happiness that I can see thee! what can *I* wish for more in the World, then to be safe, and happy? [E] Return again unto thy rest, O my Soul, for the LORD hath dealt bountifully with thee!

MEDITATION II.

Upon the Sun-rysing.

TRuly [the Light is sweet, and a pleasant thing it is for the eyes to behold the Sun!] look out, O my Soul, and see a miracle, and no wonder. Behold that glorious Ruler of the day, as a Bridegroom coming out of his chamber, deckt with beauty and Excellency. If this great Luminary had never shewed it self abroad till now, and were now to be seen, but as a rarity, this once; with what a *Reverence* & adoration should we be ready to welcome it, and with what dejected countenances should we bid it farewell? Now that we see it every day, we scarce take notice that we see it: once certain it is, that we ador'd it nothing so much, as any unusual Meteor, or fiery exhalation; so much more prone are we by nature to be taken with new, than with worthy, if ordinary, Objects!

And yet, upon a just account (all things considered)

GODS

GODS ordinary works, which are established in constant course, are more wonderful than those extraordinary miracles, which we most admire: for the standing still of this Sun at *Joshua*'s arrest, was not in it self so stupendious, as the daily progress thereof, that being so vast a body, as it is, it should in the compass of so few hours circulate the World: LORD give me a true sense and apprehension of thine eternal power and Godhead; and of thine invisible things, the things that are made, even for common use, and which thou hast distributed unto all Nations under the cope of *Heaven*; that so, as all these works praise thee, in the determinate order of their services, I may likewise constantly give thee praise for them, not only because thou hast made them beautiful and excellent in their kinds, for thine own glory; but because thou hast made them ordinary and common, for the good of all thy Creatures.

How doth this morning light revive and cherish all things, and give them as it were a resurrection from the dead, and a new being? But even now they were buried in obscurity, and before I can well recollect my self, they appear in their proper colours, and stand as a garment new made up. O thou *Sun of Righteousness, arise upon my Soul with healing in thy wings*. Scatter those shaddows of darkness that have so long benighted me; enlighten the eyes of my understanding, and so renew and quicken me by the influence of thy grace, that thy Light may be a new life unto me, that I may live, yet not I, but thou that livest in me.

That Philosopher said truely, [if the *Sun* were wanting, it would be night for all the Moon and Stars for nothing but the Sun can make it day: And so as true in a Spiritual consideration; if it were not JESUS CHRIST the Light of the World, notwithstanding all the illumination we can receive from Reason and Sense, we should be still in the dark; and therefore some have observed, that our Saviour was born on the fourth day of the week, which was

same day of the week, wherein the Sun was created; as to shew that he was that *Sun of Righteousness*, and that true Light that lighteth every one that cometh into the World.

What a general blessing is this beneficent planet? and how is the Divine Nature of GOD emblematically represented by it? It is good unto all, it riseth on the evil, and on the good; and without regard of persons; shineth upon the poor Mans cottage, as well as upon the Princes Palace, and nothing is hid from the influential heat thereof! LORD, this is a Copy of that universal goodness, which is originally in thy self; but with this difference, that what the Sun doth, as to the fomenting and cherishing of inferiour Bodies, it doth it as a natural Agent, necessarily, and insensibly; but what Thou dost, is voluntarily and freely done, out of thine infinite Love, and Goodness to thy Creatures. Thou art the Fountain of all Blessing, and the GOD of all Praise! LORD work upon my corrupt nature by the influence of thy Grace, that I may be conformed unto Thee in the extension of my affections unto all; in a way of doing good, not only to my neighbours, and such as love me, but to mine enemies, to those that curse, hate, and despightfully use me; that so I may approve my self a true child of my Father which in Heaven; and be perfect, even as he is perfect.

But yet this benefice of the Sun worketh not alike upon all; those gracious beams that soften the wax, do but harden the clay; and as they make the flowers smell the sweeter, so they operate no further upon the Dunghill, then to make that the more fetide, and noysome. It is a sad thing to be hardened by mercies, and to be the worse for GODS being good to us!

Though this *Sun*-light be so pleasant to behold, yet it doth mine eyes no good to gaze upon it. If the lustre of a created light be so dazeling; how unapproachable must that Divine Light be, wherein the great Creator dwelleth, the resplendency whereof is

the Light of light? Content thy self, O my So
with that prospect thou hast had of GODS goodn
(so far as he hath been pleased to reveal himself un
thee) but do not presume to speculate into his glor
least thou be oppressed with it.

It is impossible to see this Light, but by its own ligh
who ever beheld the Sun, but by the light of the Su
as impossible is it to see the Father of lights, but
the radiancy of the Son, who is the brightness of
glory! or to discern the things of the Spirit of GO
otherwise then by the revelation of his Spirit! T
Commandement of the LORD is pure, inlighten
the eyes: we see it, and see by it. But what is
come of all those Heavenly Tapers, those spangles
Light, that did so lately adorne the Sky? How h
the lustre of this predominant light obscured, and d
kened them? It is in one sense a sad exchange
tween the light of the Sun, and the light of the Mo
and Stars; that the Sun, though it do open, and
veal the sight of Earthly things, yet it closeth,
shutteth up the prospect of the Celestial Globe,
that we cannot discern the beauty and variety of th
heavenly bodies above us, as we may do in the nig
It is the misery of prosperity, that as by reason
the brightness of that light wherewith it is envi
ed, it giveth us a clear view of the glory of
World, and of all the vanities in it; so withal it d
keneth, and concealeth Divine things, and ther
indisposeth us to raise our affections unto the
And on the other side, it is the felicity of adver
that although the Air about it be very obscure
therein we best discern GOD, and Spiritual thin
so Job in his affliction could say, Now mine eye s
thee, of whom before he had only heard, by
hearing of the ear. LORD thou knowest what co
tion is fittest for me, and I presume not to ap
thy Wisdom, but so far as a poor Beggar may
chooses, I beseech thee rather to keep me
dark. (if through that vail, I may be admitte

ee the light of thy countenance ; then to suffer me
o be dazled with the lustre of this vain world, where-
n there is nothing to be seen, but that which is no-
hing, and less then nothing; O let me rather enjoy
ight in darkness, then live in darkness, when I am
n the light!

In the beginning, for the first three dayes of the
reation week, there was no Sun at all; but yet there
as light, and that light was universally diffused
hrough all parts, until it pleased God to contract it
nto one body. O Lord, thou alone doest great won-
ers! how great are thy works? how great this work
herein thou didst (as I may say) create the effect,
efore the cause. Thou art not limited to the me-
hods of our weak reason, but canst do every thing,
ecording to the counsel of thine own will, not only
y, but without, and contrary to means. There is no
orying, no trusting but in thee alone, unto whom
l means, and meanes are alike subservient!

As in the Creation, during those first three dayes,
GOD made, and continued the light, and then upon
he fourth day, made that light a Sun; so in his order
f proceeding with his children, he giveth them a
hree dayes light, the first of Nature, when he quicke-
eth them in their Mothers womb, with a reasonable
ul; the second of Grace, when he regenerateth
hem in the wombe of his Church, by his Sanc-
ying spirit; the third of beatitude, in a state of bliss,
hen he receiveth their departed Souls into his rest;
d then upon the fourth day (that is, at the gene-
l resurrection!) when he reuniteth their Souls and
odies in glory, he gathereth this light into a Sun,
om which time they shall to all eternity shine forth
the Sun in the Kingdom of their Father.

What a World will that be, when we shall have no
ht again? when we shall need none? nay, when
stead of one Sun, there shall be more Suns than there
Starrs in the Firmament? when every Saint shall be
Sun, and yet all those Suns (as if they were but

many Stars) shall receive their light from another Sun of infinite glory; from the glory of GOD, the Fountain of all Light? that light is sown here for the Righteous: O when will the Harvest time come? Awake, awake, O my Soul, and contemplate that happy time, whensoever it shal come. *It* is some anticipation of it, to think upon it before it comes! Watch for that morning, *more than they that watch for the morning*! But, LORD, it is not of him that *watcheth*, no more than of him that *willeth*, but of thee who shewest mercy! O do thou, by the irradiation of thy Grace make such a clear day in my Soul, as that *I* may not only see thy Light here, and receive in it, and walk by it, but be it; so shall *I* be light in thee, and (according to that expression in thine own word) thou shalt then walk in me! [my path shall then be as the shining Light, and *I* shall shine out more and more unto that full, clear and everlasting perfect day of thy Glory.]

MEDITAT. III.

Upon my rising out of my Bed, and putting on my Cloaths.

SLuggish Soul, how long wilt thou lie lazing what, yet a little slumber? yet a little folding of the hands? Awake, they that sleep sleep in the night, do not fancy thy self to among the *Antipodes*, as if it were night with the when it is day with us. If thou wilt but open window, thou mayest with shame behold the *Sun* ready mounted above our Horizon, and in his fie language seeming to reproach thee, that he hath veiled round about the World but Yesterday, a

yet is up, before thee this morning? Let no sleep, like an unjust Plea, exact more of thy time than is due; and make thy dayes shorter than GOD hath made them. There is so much life gained, as it is saved out of sleep.

Be not too secure in this condition; whilst thou art drouzing, the Devil is hunting, and he hath a way to hunt Souls with pillows, and night caps. Remember he is no sluggard, but will surely rouse what he takes in hunting.

How strangely do those people live, that beg their morning at noon, and their noon at night; that turn day into night, and live backward? But it is no wonder to see Owls flee abroad at late houres. O my Soul, GOD never created thee to live in a feather-bed. Life consists in action; idleness is but a living death. And what doth the LORD require of thee? not to lie still; but to arise, and be doing; to walk while thou hast light, humbly with thy GOD, and honestly with thy neighbour, as a Child of the day.

Up then my Soul, and cast off the works of darkness; night cloathes are not a fit weare for the day. He, whom thou lovest, calleth thee, do not say, I have put off my coat, how shall I put it on? but without delay, eccho that call, with a lo, I come, to do thy will.

But where are my clothes? O my GOD, what a beggerly creature am I, that have nothing to put on, but what I am fain to borrow? if it were not for the supply which I receive from a poor worm, from a silly sheep, I could neither be fine, nor warme. By right the borrower should be servant to the lender; but Lord, thou hast given me dominion over these serviceable creditors. How should I at once be humbled under the sense of mine own indigence, and thanktully exalted in the apprehension of thy goodness to me? But what is man? nay (which is worse) what am I? surely I am more brutish then any man; more sottish then those brute creatures unto whom I am so much

indebted. They are not proud of those habiliments which they impart to me, I live upon their collections, & yet am apt to pride my self in this beggery. O my soul, this glorying is not good: what is it, but a glorying in shame? nakedness was the originall bravery of our first parents in Paradise, and shall be our last bravery in heaven, when we shall be in the Angels mode. Lord, correct this depraved nature in me by thy grace, that I may no longer fashion my self according to my former lusts and vanities, but be conformed to that inward dress, which in thy sight is of greatest price; so though mine outside may be plain and bare, I shall be sure to be all *glorious within*.

But yet, O my GOD, thou knowest I have need of raiment, as well as of food, and other outward accommodations; and thou art pleased to allow me a providential (though not a sollicitous) care, for what I shall put on. I beseech thee so to order my thoughts, that in the pursuit of these things, I may follow thy prescribed method of husbandry; first to seek thy Kingdom, and thy righteousness, and then in the use of good means to trust thee for the rest.

But in what a new case am I, when I am apparelled? how warmed and comforted? blessed be GOD, that I have not that curse upon me, mentioned in the Prophecy of *Haggai*, [to be cloathed and not warm,] these cloaths cannot but do me good, that are lined with thy blessing!

It is the common opinion, that our cloaths warm us, but the truth is, we warm our cloaths, and they do but keep us warm with our own heat. As it is in this; so it is in all earthly comforts, which have nothing of satisfaction in themselves, but that placence which we take to be in them, is but a resultance from our own mindes, a warmth which we give them. LORD, sanctifie these outward things unto me, that, in the fruition of them, I may so use them, as not to abuse them, by looking for that in them, which is only to be found in thee. Thou art the blessing of all blessings;

lessings; from thee I have all, and in thee I enjoy all, and without thee all is nothing!

O my GOD, it is the desire of my Soul to be dressed and fitted to wait upon thee in the way wherein thou wouldest have me to go, but I dare not think of coming into thy presence in an unseemly Garment; in the nasty rags of the old man; and I have no other suite of mine own but that. O do thou give that happy word of command, to have that filthy Garment taken away from me; and say unto my Soul; behold, I have caused thine iniquity to pass away, and I will cloath thee with change of rayment. I beseech thee furnish thy poor Creature, out of thy divine Wardrobe with those graces that may most adorn my profession: above all, vouchsafe to cloath me with the garment of mine elder Brother, (that is the best robe) and under that covert grant me thy blessing: whatever may befall me here, I shall be sure to rise in a happy hour at the last day; when being cloathed with his righteousness, I shall be cloathed upon with his Glory.

MEDITATION. IV.

Upon my retirement into my Closet.

HOW little doth the World know the happiness of a Closet? But it is no wonder, for this happiness is not of the World: and therefore by those that can discern nothing spirituallie, it is esteemed as no other, then a delight in a sedentarie sluggish life, or as no better then a melancholie discontented humour. But my Soul, thou art above these misapprehensions. Go in; shall I say to this room, or rather into this other World? in-

to

to thy World; for when thou art abroad, thou a abroad, thou art in a common World, wherein eve person hath an *inter-right* with thee; but here wi in the inclosure of these Walls, thou art in a partic lar World of thine own; and all is thine own.

In this little Monarchy, methinks I may say witho offence, Soul take thine ease, and with quiet sen enjoy thine own companie; it is something for a m to be his own *Inmate*, to dwell with himself, and small happiness in that cohabitation to live quietli and without a dropping house. There is a physic vertue in quietness; some diseases in the body, a most distempers in the mind are cured by it; *I* m add further, that there is a heavenliness in it; the Regions that are highest are quietest and GOD hi self who is higher then the highest, is in the fruiti of himself, the most quiescent. O my GOD, whi others affect the wings of an *Eagle* to flie high, le be my prayer to have the wings of a *Dove*, to flie way, and be at rest; that being sequestred from t vexatious vanities of the World, I may enjoy a fr conversation with thee in Heaven, so shall my quie ness be my strength; and this rest a prelibution of m Eternal Rest!

But yet my Soul take heed unto self in this solitud it is possible for thee to be in ill company, wh thou art alone. Be not rash, but think what th wouldst think! do not affect a free will in thinkin evil thoughts have an evil communication in them, may corrupt good manners: slight not vain though the thought of foolishness is sin; and every fool thought, as well as every idle word, must be accou ed for; bar them out, as much as thou canst, though they may clamour at it, and challenge a p scription for a thorough fare in thee, and thou art able altogether to hinder their way, but that th will break thorough, yet never let it be with thy co sent, and sufferance, and so long the trespass will be ar side. Above all be sure to give them no lodgi

ough thou canst not hinder the Birds of the Air om flying over thine head, yet thou maist keep them om building, and nestling in thine hair.

But my GOD, what shall I do? or wherewith shall come before thee, who have not so much as a good ought to offer unto thee? O do thou work all my oughts, as well as (in reference to any good) thou oest work all my workes in me: all my sufficiencie of thee. Perfect thy strength in my weakness, and even when I am weak, shall be made strong.

Methinks this place hath something of a *Bethel* in : I may call it the house of GOD, where I have fre- uentlie enjoyed a sweet and comfortable communi- n with his Divine Majestie; and the gate of Hea- en, where I have often knockt, and it hath been o- ened unto me. From this poor room I can freelie, nd without disturbance, or interruption look up, and ith an eye of Faith contemplate the glories of Hea- en, the felicity of the Saints, the perfection of those abernacles not made with hands, and behold those nvisibilities, which mortal eye hath not seen, nor ear eard, nor heart conceived; from hence, I can look own upon all the works that are done under the Sun, nd see that they are but as the labours of a compani- of *Ants* in an *Ant*-hill, where some are employed to ather in their small provisions, and others are busied bout their Eggs, and young ones; and some go up, and ome go down, crossing and thwarting one another; nd all are in action, & all is about a little heap of dust.

Let the vain World deride these speculations, and etirements; it is, and shall be the delight of my Soul o enjoy both: whereby I may gain more Light to y knowledge, more heat to mine affections, and more acquaintance with my GOD; & from a right esti- nation of the temporal things which are seen, come to ave a sweet fruition of these eternal things which are ot seen. In order to this; O thou GOD of my prayers, & raises, teach me how to pray that I may meditate; and each me me how to meditate that I may pray; so shall

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the words of my mouth, and the meditations of my heart be acceptable in thy sight, and thou shalt have the praise of thine own work in me!

MEDITATION V.

Upon the contentment I have in my Books and Study.

HEre is the best solitary company in the world, and in this particular chiefly excelling all other, that here I am sure to converse with none but wise men; but abroad it is impossible to avoid the society of Fools. What an advantage have I by this good fellowship, that besides the help which I receive from hence, in reference to my life after this life, I can enjoy the life of many Ages before I lived? that I can be acquainted with the passages of three or four thousand years ago, as if they were the weekly occurrences? here, without travelling so far as *Ender*, I can call up the ablest spirits of those times; the learnedst Philosophers, the wisest Counsellours, the greatest Generals, and make them serviceable to me; I can make bold with the best jewels they have in their treasury, with the same freedom that the *Israelites* borrowed of the *Egyptians*, and without suspition of felony make use of them, as mine own. I can here, without trespassing go into their Vine-yards, and not only eat my fill of the Grapes for my pleasure; but put up as much as I will in my Vessel, and store it up for my profit, and advantage.

How doth this prospect at once set off the Goodness of GOD to me, and discover mine own weakness! his Goodness in providing these helps for the improve-

ment

ment of mine understanding; and my weakness in heeding them. What a pitiful simple Creature am I, that cannot live to any purpose, without the help of so many other mens brains? LORD, let this be the first Lesson that I learn from these silent Counsellours, to know mine own ignorance: other knowledge puffeth up, this edifieth.

It was a scoffing, and unhandsome speech in *Festus* to *Paul*, that *much learning made him mad*: but it was seriously, and sadly said by the Prophet *Jeremy*, that every man (every idolatrous wicked man) is foolish, or brutish, (which is mad almost) by his own knowledge. It is possible for a man to know so much, that at last, by overvaluing his knowledge, he may come to know nothing, as he ought to know; and we have an unhappy proof of this, in the example of our first Parents; who, out of a fond desire to know more than came to their share, transgressed, and thereby brought themselves to that pass, that they knew onely their own shame, and were ashamed of their own knowledge. Whilst others please themselves in high notions, and speculations, it shall be my study to follow the Apostles rule, and to be wise unto sobriety.

But we have a generation of people in the world, that are so far from putting themselves upon the hazard of knowing too much, that they affect a kind of *Socratical* knowledge (though it be the clear contrary way) a knowledge of knowing nothing, they hate learning, and wisdom, and understanding with that perfect hatred, that if one could fancy such things to be in Paradise, one would think (if I may speak it, as I mean it without profaneness) that the Devil would not tempt them to come near the tree of Knowledge; I cannot say these are in a state of innocency, but I am sure they are in a state of simplicity. But among those few persons (especially those of quality) that pretend to look after books, how many are there that affect rather to look upon them, than in them? some covet to have Libraries in their houses,

as

as Ladies desire to have Cupboards of plate in th
Chambers only for shew; as if they were only to f
nish their rooms, and not their mindes; if the
having of store of Books, were sufficient to impro
a man, the *Stationers* would have the advantage of
others; but certainly books were made for use, a
not for ostentation; in vain do they boast of
Libraries, that are contented to live with empty hea
In opposition to these extreams, I meet with
other sort of people, that delight themselves in
ding, but it is in such a desultory way, running fr
one book to another, as Birds skip from one bo
to another, without design, that it is no mervaile
they get nothing but their labour for their pains, w
they seek nothing, but change, and diversion: t
that ride post can observe but little.
It is in reading, as it is in making many books; th
may be a pleasing distraction in it, but little or
profit. I would therefore do in this, as Merchants
to do in their trading; who in a coasting way,
in at several ports, and take in what Commodi
they afford, but settle their factories in those pl
only, which are of special note: I would by the
allow my self a traffick with sundry Authours,
happened to light upon them, for my recreation;
I would make the best advantage that I coul
them; but I would fix my Study upon those
that are of most importance to fit me for action, wh
is the true end of all Learning, and for the servi
GOD, which is the true end of all action. LO
teach me so to Study other mens works, as not to
glect mine own; and so to study thy Word, whi
thy Work; that it may be a lamp unto my feet,
a light unto my path; my candle to work by.
me off from the curiosity of knowing only to k
from the vanity of knowing only to be known;
from the folly of pretending to know more then
know; and let it be my wisdom to study to k
thee, who art Life Eternal. Write thy law in my h
and I shall be the best book here.

MEDITATION VI.

Upon an Entertainment of Godly Friends.

WHat a deal of Heaven is there in this Company? Methinks, like *Abraham*, I entertain Angels; the comfort, and illumination that I receive from them hath so much of that society in it. Certainly there is no pleasure in this World comparable to the enjoyment of the communion of the Saints; where good people are compacted, and united together in affection, and judgement, and interest, as fellow members of one Body, which (though many) have but one heart, and one head; and are so one another, that they are Members one of another, that they are all one in CHRIST.

But in the name of wonder, what is it that should be so taking in this Company? Where is the Wine, and the strong drink? where are the costly ointments, and the crownes of Rosebuds? the Musick, Dancing, Laughing? the World understands the language of these jollities without the help of an Interpreter: But for people to meet, only to talk one another into gravity, and to spend time in speculative discourses of another World, when they might give themselves the pleasure of this: If this be Mirth, what doth it? It may seem a strange and an impertinent advice of this great Moralist to his Friend *Lucilius*, that above all things he should be careful to learn, how to be merry: one would think there should go no great matter of Philosophy to that; But there is a skill

in it: True Mirth is Metaphysical, and supernatu
It is not the crackling of thorns under a pot; a bla
and a noise, and a nothing; (the laughter of a
man is not *Mirth*,) but it is a severe, and (I may
a Divine thing. It is an anticipation of the joy
Heaven in the delightful society of a good Conscie
when we are alone; and (together with that) of
scientious Friends, when we are in company. T
are the merry hearts, that keep the continual Fe
It is one of the Devils lyes, and that of which he h
made as great advantage, as of any, that Religion
dull flat melancholy thing; whereas in truth, there
no such clear, defecate *Mirth*, as that which com
from the Springs above. The Prophet *Isaiah*, speak
of the coming of our *Savior* in the flesh, gave this
racter of him, *That he should not be sad*, (so it is rend
ed in the Vulgar Translation, that He should not be
fullen, retired disposition, but amicable, and fr
and it was verified in his Conversation. He wa
nointed with the oyl of gladness, and we have t
Spiritual Unction from him. Let the men of the wo
deride this *Heavenly Mirth*, as the covetous *Ph*
sees dirided the true riches, which CHRIST spake
as a fanatical thing; they do but like those,
make themselves merry, at the sight of a Comp
dancing a farr off, when they cannot hear the Mu
whereby their gestures and motions are direct
and therefore judge them to be antick and r
culous: They take this Mirth to be no other t
a folly, and laugh at they know not what, becau
being at such a distance from the Godly, they can
take notice of the Heavenly harmony, and acco
shun is between their orderly Conversation, and
Arres of GODS Spirit, quickening, and inliven
them with joyes unspeakable, and full of Glory
nothing but ignorance is the mother of this mis-opinio

But what are these Friends, that are so welcom
to they persons of Honour, or Interest? is there
thing to be gotten by them? the fashion of the wo
as

to serve the Ball only to those that can return it; d to bid those only, that can bid again. It is a sad ord, [Not many wise men after the flesh, not many ighty, not many noble are called, but GOD hath sen the foolish, weak, base inconsiderable things of e world, things that are nothing, to route and con nd all humane wisdom and might, and to annul ings that are. The LORD seeth not as man seeth; ie glorious fools may pride themselves in that, which none of their own (the Vertue and Generolity of ir Ancestors) or in that which hath no being at all, t in fancy, riches and estate: It is not flaggs, and degree, but a noble heart, that makes a noble per- ; true goodness is true greatness; and GODS bless- g, the true riches; he that hath that, hath all. As lit account as there is made of these good people, d of such as these, they are the Children of the King Heaven, and though possible their names may not extant in the Heralds books, they will be found itten in the book of Life. Our little great Ones of World may think them only fit, to stand at the er end of the room, or to sit under the footstool; with their good-leave, they that shall one day sit on with *Abraham*, and *Isaac*, and *Jacob* in the gdom of Heaven, are good enough now, to be guests the best table upon Earth.

How happy are the hours that are spent in such mpany as this? to speak more properly, they are spent but gain'd: So much time thus redeemed, much life clearly gotten; there is a prolongati- of Life in an Holy Conversation, it is one thing to in the World, and another to live in it. They on- ive, that live well. Vitious persons that give them- es up to their pleasures, are dead whilst they live, are but a kind of walking Ghosts; But the Liv- the Living, they praise GOD; and they only live, do praise Him.

There is nothing that hath a greater influence upon lives, than the company we keep, generally Men

are like that *Mercurial* Planet, good or bad according to their conjunction with others. There is in all Societies an attracting, and assimilating quality; and although thorough the corruption that is predominant in our Natures, this is more apparent in the operation of evil, rather than of good Company, yet there is true Grace, this Magnetick Vertue will shew it self, and those that are touched with it, will endeavour to work upon others, and to make them like themselves; *Philip* will draw *Nathaniel*, *Andrew* will draw *Peter*, and *Peter* (when converted) will strengthen his Brethren. And of this the worst times are the best Witnesses; when thorough the common opposition of wicked men, the affections of those that are good, are the more inflamed each to other: for as Roses and Garlick set near together, do by extraction of contrary juices out of the Earth become both, in their several kinds, the stronger scented; and the Roses are the more sweet and odorate, by the fetide and stinking neighbourhood of the Garlick; So by the contrary workings of opposite parties, the Good are made very good, and the Bad very bad; and those that are good are meliorated, and imbettered: even by the ills of those that are bad. O my Soul be wary with whom thou dost associate; it may be discretion to carry a fair Civility to those that are without, but let thy delight be fixed upon the Saints that are in the Earth, the touch of their Conversion will derive vertue to thee. Be not conformed to the Men of the World, but let their contrary qualities serve, as by a spiritual *Antiperistasis*, to strengthen thy vertue; and to make it the more compact in it self; so if thou canst not amend others, thou shalt be sure howsoever to be amended thy self.

But alas, what are all Worldly comforts? this good fellowship will not hold. We cannot sit by it, like those long lived Fathers before the Flood, who might meet, and be merry together two or three hundred years, and part with a promise to see one another

ga

in so many hundred years after. We are but of esterday, and know not what to morrow may bring orth; a few years, or months, or possible a less time, ay determine all our Jolliry. This were sad indeed, we had no hope, but having that Anchor-old, we may comfort one another with this, that herever we are separated, we can enjoy the Com-nion of one anothers Prayers, and meet together the Throne of Grace: And tho death may part us re for a while, it will be but with a good night one another, as when we go to bed, and to morrow shall meet never to part. In the mean time, O Soul think what a blessing it is to have the Eter-l GOD to be thy Friend, who in the defailliance of these transitory comforts, will not fail to make up losses with himself. But will GOD indeed dwell h men on earth? Will the high and lofty One that abiteth Eternity, vouchsafe to humble, and abase self so low, as not only to take notice of, but in infinite condescention to enter into Covenant, in-friendship with poor mortal sinful creatures? with h a despicable worm as I am? to call me Friend, he doth those that obey his Commands? What? iend Worm? Friend Dust? O the depth! LORD, at is Man? What am I, poor no man, a nothing, t thou so regardest me? O my GOD, I am un-thy to be called thine, in any Relation: unworthy be reckoned in the number of thine hired servants, h more to be accounted in the rank of thy friends; it is thy pleasure to call things that are not, as if y were; and such is the influence of thy Power, by vertue of that Call, thou canst make things to what they were not. O let the power of thy gra-us vocation have a perfect work upon me to nge me, and I shal be changed, to Convert me, and I be converted; so tho by nature, I am enmity against s, by Grace I shal be reconciled to thee; I shal fear & e thee, I shal then fear thee and thy goodness; I shall love those that are conformable to thy

goodness, because I fear thee; I shall not only have fellowship with thy excellent Ones here upon Earth, but together with them enjoy society with thee, O Father, Son, and holy Spirit to all Eternity in Heaven.

MEDITATION VII.

Upon the sight of a full Table.

LORD, do not hold it a presumption in thy poor dust, and ashes, that I humbly desire, as thy Prophet *Jeremy* did, to talk with thee; what is man, that thou takest knowledge of him? thy Word is mine answer, that tells me, it is a pitiful thing, compounded, and made up of sin, and corruption; its Father was Earth, and its Grand-father was nothing, it walketh in a vain shew, and is, in its greatest estate, a Lye; and at its best altogether vanity, which is so much less then nothing before thee. But behold I have taken upon me to speak unto thee, O let not my LORD be angry, I ask thee now, what man is not, that thou makest such account of him, and so providest for him above thine other Creatures, even those that are the chief of thy ways, are contented with their single portions, thy *Behemoth* is satisfied with that ordinary which the mountains bring him forth, and he looks no further, so is the *Leviathan* pleased with his recreation in the great and wide Sea, and that Element is enough for him. But man (as if all were too little for his grandeur) hath no bounds, thou hast put all things under his feet, Earth, Sea, Air, Fire, pay contribution to his subsistance, and comfort; what couldst thou have done unto him that thou hast not done?

LORD

ORD our LORD, how excellent is thy Name! all
ny works praise thee; how should man praise thee,
r whose service thou hast made all thy works?
hat a deal of labour is here for the mouth? what a
oncurrence of Art with Nature; to please the glut-
ny, not only of the mouth, but of the eye? People
ffect an ingenuity in luxury, as if their wits lay in
eir bellies, and not in their braines. It is not e-
ough to have good meat, if it have not a relish of
he *East Indies*; it must be so spiced, that an *Ægyp-*
an would think it were rather imbalmed to be buri-
d, and kept for Mummy, then seasoned to be
aten; it must be so diversified and so disguised in
he dressing, that every dish must be a riddle, as if it
ere a special point of reputation for a man to eat he
nows not what: If our Forefathers could see our
aches, and Olliaes, and Hodgpodges, and such
ke commixtures, as we make of several meats toge-
er, they would take them to be no better, then the
scharges of full stomacks, and think that, like dogs,
e affected to eat our meat twice.

But to what purpose is this waste? how many emp-
stomacks might this superfluity have filled? pos-
bly less at the table, and more at the door, might
ave done better. Certainly, we are not the better
r it; this high feeding doth but cloud the under-
anding with fumes, and vapours, and pampers lust,
d breeds ill humours, and makes provision for
ormes, and ends in excrement; and who would
ace any felicity in that, which being received into
m, must pass at last by so ignominious a way from
m? But for prevention of all surfeiting, the witty
lly of this time hath found out another way, how to
ake costly entertainments, and no bodies belly the
ller for them; an art to furnish a table with nothing,
t nothing; with Quelque choses, and apparitions of
eat. This is perfectly to spend money for that
hich is not bread; and it is justly punished in the
ll satisfaction that followes it; for, as in a dream of

a feast, so here a man seemeth to eat, and to drink, but after all is done his Soul is empty and faint, and craving. What is this, but to play with GODS Blessings, as little Children play with their meat, when they have weak, and squeamish, or no stomacks? this nicety, and wantonness is far from the plainness, and simplicity of the good old World, when a shoulder of Mutton was set by, for the special entertainment of a King, in designation; and a peece of Veale, a dish of Butter, a mess of Milk, and a few Cakes baked upon the hearth was accounted a fit welcome, and treatment for Angels.

I am not so straight laced, as not to allow a convenient latitude in the use of GODS Creatures; not only for necessity, but for comfort, and delight; a due regard being had to the quality of Persons, and to the emergency of Occasions. Our ever blessed Saviour stuck not to honour diverse festival intertainments with his gracious presence. But that which is a scandal to me, is the sinfull abuse of this liberty; when plain Master *Nabal* will needs make good his name in feasting it like a King; and when nothing less will serve *Dives* then fairing deliciously every day: It is no wonder if his end were damnation, whose belly was his God. We are commanded to rejoyce in the lawful use of the Creatures, but we are forbidden to abuse them either thorough profuseness, or wantonness, or cruelty. What an ugly sight is it to see men eat not only as to live, but as if they lived only to eat? to see them eat, as if they were at day labour, and in their vocation; turning GODS curse into wantonness, when with the pains they take, they eat their bread in the sweat of their faces. O my GOD, what shall I say? or what shall I not say of them? Their throats are open Sepulchers, wherein together with their graces, and parts, and estates, they bury themselves, in themselves. They are no better then living Vaults, or Sewers, only of use for the conveiance of filth, and ordure? such beastly Creatures, as it is a hard matter to

speak

eak of them in cleanly terms. Who can take in a unghill without offence?

In opposition to this excess, there is another generation of people, that run into a contrary extream, affecting a shew of wisdom in humility, and neglect of the body; who refuse and reject GODS Blessings, out of a seeming fear least they should abuse them; nd upon that account abstain from meates, which e hath created to be received with thanksgiving; ut who hath required this at their hands? every reature of GOD is good, and nothing to be refused, hat comes from his Divine bounty. *Abaz* was never whit the more tenderer conscienced, for refusing to k a sign when it was offered him. We do but rovoke GODS patience, when we will not accept he free tenders of his Goodness.

LORD keep thy servant in a middle condition, beween luxuriancy, and penury; feed me with food onvenient for me; that as on the one side, I may not horough fulness deny thee; so on the other, I may ot thorough want be reduced to take irregular ways. ive me such a mannerly appetite (as to the things of his World) that considering diligently what thy Providence hath set before me, I may rest contented and atisfied with thy carving, without reaching over the oard for a better bit, or rudely snatching it from my eighbours trencher; so I shall in the middest of ll straights enjoy a sufficiency, and in that enough ave as good as a feast. If enough be too little, too uch will not be enough.

ME-

MEDITATION VIII.

Upon a fit of the Gout.

LORD, when thou with rebukes doest correct man for iniquity, what a moth is he in thine hands? and how easily crushed? *Eliphaz* saith, he is crushed before the moth; so that according to his opinion, the moth should be the better man of the two. *I* am here a lecture of mortality to my self; and yet in truth, *I* can hardly expound my self, and say what I am, in this condition. I am an infirmity of the world, rather then any part of it; a living Hospital; or, to speak more properly, the Ghost of my departed self; here I dwelt once, but now, here *I* lie, and am mine own monument, with the figure of a man, and nothing within, but a dead mans bones, and corruption. How near nothing am *I*! *I* have so much of an Idol in me, which is nothing, as I have feet, and walk not. *I* can neither go, nor stand, nor hardly stir, but as my pain quickens me; and yet I cannot without a suffering, lie still. My pain is my life. O my Soul, when the pillars, upon which the house standeth, begin to fail, it is high time for thee, to think of removing.

May *I* say, why am *I* thus? whether should *I* go to enquire, O my God, but unto thee? *I* know thou doest nothing, but upon just grounds, and for good ends; Thou art righteous, but I am a sinful creature: I do remember my faults this day: How *I* have loved to wander in the world: My steps have turned out of thy way; and mine heart hath walked after mine eyes; and *I* have polluted, and stained the garments of my profession. 'Tis therefore just with thee,

to

o punish me as a fool, and a vagrant; to stock, and whip me; to shut me up, and to make me smart for it, as children are shut up, and corrected, when they have run abroad, and durtied themselves. *I* have sinned, what shall I do unto thee, O thou preserver of men? I have born chastisement, and by thy grace *I* will offend no more.

It is no less then a signal mercy, that *I* am not taken away at once, with a suddain stroke, by a dead palsie, or appoplexie, or some such speeding disease; that I am not chased out of the world, as a vision of the night, and hurled out of my place, as with a storme; that I do not go down in a moment to the grave, in mine unrepented sins; but that I have time given me, by this visitation, to fit my self for mine appointed change. Lord sanctifie this mercy to me, that whilst I do live, I may indeavour to spend my little remnant of time here so, as I would spend mine eternity hereafter, in glorifying thee; and then let death come never so suddainly, it will come but like a friend; the sooner, the better welcome!

But why should *I* be so much moved with the sense of this weakness? there is no new thing happened unto me, but what is ordinarily incident to my years. This, and other the like infirmities, are in the course of any considerable age, but as the accidents of dust, or durt, or rain in a long journey; which every rational man will expect, and reckon upon before hand. Lord give me a true sense of the frailty of my condition, and *I* shall no more wonder at mine infirmities, then *I* wonder at my life.

But what do *I* speak of infirmities? *I* may rather fitly bless God for the long continued health, which for so many years *I* have formerly enjoyed, then grudge at my present suffering. *I* have been a young man a great while, and therefore it is but reason *I* should be contented to be an old man a little while: What? shall *I* receive good at the hands of God, and shall *I* not receive evil?

But

But why do I nuncall my Gout? shall a hea
Philosopher *Possidonius* be able, upon the streng
a natural resolution, to protest in the middest o
pain in this infirmity, that no extremity should
make him confess it to be an evil; and shall not g
have so much power upon me, as to make me
knowledg that it is good for me to be thus chaste
shall I fly out into impatience when God corrects
for my profit? they that will not lie still when
whips them, do but gain the more stripes; and
their impatience make it appear that they were
corrected enough before.

Nay; Lord, I bless thee, not only for
staff but for thy rod, which although it be one o
smartest ones, and by the continuance whereof I
brought thus low, yet I find the end thereof to be
in honey, tending to mine edification, not to my
struction. This very infirmity under which I lie,
the reputation to be of a medicinal nature; as it
tracteth other malignant humours into one cha
and spendeth them with it self, so let all thy cha
ments, O Lord, operat upon me, for the pur
of mine iniquity, and the taking away of my sin,
I shall reckon them in the number of my blessings

What though these paines be violent? they are
less likely to continue; either they will end th
selves, or end me; the difference is not much;
ther way there will be an end, and that shortly.
life of man is of few dayes, and full of trouble;
therefore when I think how short my time is,
contented, because it is so full of trouble, and w
consider how troublesome it is, I am comforted
the thought, that it is so short.

But now, Lord, what wait I for? my hope, m
ly hope is in thee. Shall I say, remove thy st
away from me? let me alone? far be that from
deliver me, O my God, from that penal impu
and vouchsafe rather to continue thy gracious rod
me, so long as thou shalt see it good; for so le

n ſure it ſhall be for my good; and *I* ſhall look upon as a dear bleſſed Gout to me. Shew thy mercy to e, as thou didſt to thy Children of Iſrael, in puniſh-g mine inventions: Chaſten me, ſo thou love me; courge on, ſo thou receive me, and it ſhall be my onſolation. O give me not only ſtrength to bear heſe pains, but thankfulneſs for them, and wiſdome o improve by them; that *I* may neither deſpiſe thy haſtening, nor be weary of thy correction: So ſhall hy rod, (like the rod of *Aaron*) be productive, and ot only bloſſome, but bring forth fruit unto me, e-en the peaceable fruit of righteouſneſs. Make me ich when I am well, as I would be when I am ſick. n all conditions, let thy grace be ſufficient for me; erfect thy ſtrength in my weakneſs, and imperfecti-n; and then I ſhall take pleaſure in my paine, and lory in mine infirmities; and be able to ſay with that reat Apoſtle, when I am weak *I* am ſtrong, and when am ſick, I am well.

MEDITAT. IX.

Upon my recovery out of the Gout.

IS this a recovery, or a reſurrection? *It* was but a while ago, that *I* had two feet in the grave, and that *I* was ready to claim my laſt kindred with worms, and corruption; and in what an Eagle dition am *I* now? how renewed, or rather reſuſ-tated? me thinks *I* am (as *I* have outlived my death) own ſuryiour, the poſterity of my ſelf: Cer-inly life doth not conſiſt in living, but in well be-g; health is the life of life, and without that, we e but a name that we live, but we are dead. There nothing to be preferred before the health of the bo-

ay, but holiness, which is the health of the *Soul*. Lord, thou art the God of life, and death; thou k lest, and thou makest alive; thou woundest, and th healest; thou, even thou art he, and there is no G with thee. *I* drew near unto destruction, but up my cry unto thee, it pleased thee to send thy So raign word to heal me, and *I* was healed. O that could therefore praise thee for thy goodness, not o ly with my lips, but with that life, which thou hast often re-given me. The living, the living, he sh praise thee, as *I* do this day, and as *I* desire to do my remaining dayes.

But am *I* so perfectly well? *I* may ask my self ho *I* do, without offence: and it is not an impertinent i quiry. Blessed be God, my house of clay is in a co fortable measure repaired and made tenantable aga for a while. But how is all within? how doth t principal one (so *Job* calleth the Soul)? it is n *Soul*, that is my self; my body is but mine old su new mended; the sheath of my Soul (as it is stile by *Daniel*); the health, and prosperity of tha would signifie little to me, except (according to t tenor of *St. Johns* wish unto *Gaius*) my soul al prosper; a sick soul in a sound body, is the worst co stitution that can be. *It* is written in the Prophecy *Isaiah*, touching the restoration of *Jerusalem*, th the inhabitants thereof shall not say; *I* am sick, s the people that dwell therein shall be forgiven the iniquity. O Lord, I am sick till mine iniquity be fo given. Thou hast shewed mercy to my worldly pa to my lay part; O heal my Spiritual part; whi needs thy mercy most, and will relish it best. Un that be done, I am sick, though never so well. I admitting (with all humble thankfulness) my p sent being in perfect health; I have no reason to th it will continue long; all things under the Sun subject to vicissitude, and change; and whilst tha say so, I am changed my self. My very health, is a brooding of sickness, and every sickness is a pang dea

death. My whole life is no other then a gradual dying: I remember the first time I died, was when mine infancy expired in my youth; the next was, when my youth ended in middle age; which was followed by the determination of that, in mine old age; and yet I have no less then two deaths more to look for; the departure of mine old age in death it self; and the death of death, in the death of Christ. Who would covet such a pittiful life, which the longer it lasteth, the ofner it dieth? nay which in truth is so far from a true lasting, that it taketh up no time at all; there is a time to be born, and a time to die, saith the *Preacher*, but there is no time assigned to live, because our whole life, is but a time of dying.

If I had a least of health for tearm of life, I could not but look upon it (at my years) as near worn out. When I was at my best, I was but grass; now that the flower of that grass is faded, in this dried, withered condition, what am I better then meer hay, and stubble? O my Soul, be not secure upon this recovery, there is nothing that doth sooner draw on sickness, then a fond presumption of health: many had never been sick so soon, if they had not been well too soon. Health requires a good husbandry. But in a special manner consider how it is possible for that body to be well long, that hath but a short time to be. Wouldst thou redeem this time, and so extend it? labour to be good. Vertue is not subject to time, but will out-live death it self. What is the health of my body, but the strength of my prison? who would glory in that? I read of some pious men, that have lamented their recovery out of sickness, as finding themselves to be worse when they were better, and best when they were ill. Lord look upon thy poor Prisoner of hope, and in thy good time deliver me self out of my self; and in the mean time make me truly thankful for any comfort, or accommodation that I enjoy in my present condition. Without thy sanc-

tifying grace thy mercies are judgements, and th
health will be but a killing prosperity to me.

Health is one of God's Talents, which they, un
whom it is committed, are to account for; and if th
do not improve it to his service, they might be fi
better cheap. That health is pestilential, that mak
the possessor thereof luxurious and disorderly. O m
God, let it be my care to devote my life, and partic
larly my health (the best of my life) unto thee, fro
whom alone I derive both health and life. Bed r
oblations are but the offerings of the refusé. I co
fess mine are little better than such, at this time
mine age, but my trust is in the goodness of thine ey
that thou wilt not in any wise reject those that com
unto thee, though at the eleventh hour. O my Go
and most gracious Father, sanctifie all thy dispensat
ons unto me, and then they shall co-operate togethe
for my good. My reins shall instruct me in the nigh
lesson; my Gout shall make me run unto thee; an
my recovery shall inable me to minister unto thee,
Peters wives mother did, so soon as her fever had le
her. Blessed be thy name, that I have been ill, a
thy name be praised that I am well. Let me nev
live longer than I praise, and bless, and glorifie the

MEDITATION X.

Upon my Imprisonment.

WHat is there in an imprisonment, th
should make that condition so form
dable? it is not the uncouthness of
(we cannot say this is new) for it
common to all: we are all Prisoners by Nature, d
ring life; even before we were born, we suffered
confinemen

confinement in the womb that bare us; lying for so many months as we lived there, inclosed in the lowest parts of the earth in a polluted, dark, narrow Room, where we could not so much as be turned, without hazard of our lives, and when we came into the world, we were but removed (as by a writ) to another prison; or rather we were born (like Snails) with our prisons upon our backs. Our Souls, (which are the man in us) being captivated in our bodies, and so cooped up, that they are disabled thereby to act or operate, further then, as through a grate, according to the narrow latitude of our corporeal organs. What is the whole World, but as it were a common Jail, wherein we are all imprisoned? and however some may have a larger and better accommodation therein than others, yet all are within the rule. I read of *Nicolo Donato* Duke of *Venice*, that he was foretold by an Astrologer (who had calculated his Nativity) that he should die in a noble Prison; which was afterwards applied to the restrained, limited honour of that Dukedom, wherein he ended his dayes: to let the Prediction pass; I may truly affirm, that the greatest, and most resplendent fortunes in the world, are no better than commodious captivities, and honourable Prisons; and they that enjoy them may account themselves in the condition of that Greek Emperour *Michael Balbus*, who took possession of his Chair of State, with a pair of Shackles about his heels.

But what are the inconveniencies of a *Prison*? I deny not but that there may be a just resentment of the loss of liberty. He that doth not feel it, wanteth sense; but he that cannot bear it, wanteth reason, if not grace; whatever the suffering be, impatience doth but aggravate it. When we lie like Bulls in a net, fretting and strugling against the providence of God, we do but impester and intangle our selves the more, and (like those sottish *Thracian* Captives, that brake their teeth with biting and gnawing

Florus l. 4. 1. 12

their chains) by our impatience we do both pun... our own ferity, and thereby, make sport to our e... mies.

Is the bare confinement, a matter so to be start... at? We may as well think the fixed Stars unhapp... because they cannot wander. Things are best k... when they are lockt up; many men have been pr... served by this means from greater dangers, which th... might have incurred, if they had been at liberty; a... their imprisonment hath been really a safe custody t... to them. However, it is for Children to cry, wh... they may not go abroad. True liberty is to be fou... within doors. What tho my body be confined? ... Soul is not. I may possibly be disabled by this ... straint, from performing good actions, but that c... not hinder me from enjoying good thoughts; fr... communing with mine own heart; from having ... conversation with God in Heaven. Thoughts are fr... Let the imprisonment be never so close, and straig... if I be not straightened in my self, I am at liberty; ... is not the narrowness of the room, but of the mi... that makes the prison incommodious; no man suff... by it, but he that is unwilling to suffer; for he t... will do what he must do, is a free man, because ... does what he will: a free imprisonment, is better th... a servile liberty. They are the prisoners in truth, th... are captivated to their own lusts and passions, and ... terests. It is not evil to suffer, but to do evil.

But I am here immured in an obscure base con... tion: What then? true vertue is a Jewel, that ... give a lustre in the dark. If the worth of a meer m... ral man (as was *Socrates*) could be thought sufficie... to take off the ignominy, and reproach of a pris... upon the account of his lying there, how much m... should the honour of a Christian illustrate, and di... fy the basest Dungeon?

But I am separated and cut off from the society ... the World: The further off the better, except ... World were better. What is there in the World,

the lust of the flesh, and the lust of the eyes, and the pride of life? and what can there be more proper for remedy of those evils, than this confinement? wherein as to the first, my Body is sufficiently kept under, and brought into subjection; for although I cannot say, that I am lodged as our King *Edward* the second was, in a vault, among dead carcasses; yet in a civil way I am buried here, and am but a kind of a living Corps; a mortification to my self. As for mine eyes they are secured from the temptation of any vain objects, having little else to behold, but bare old ruinous walls; the emblems of mine own decayed condition; and in this desolate forlorn habitation, what exercise can there be for pride, except it be in a holy way, to despise the World? company, and not solitude is the Scene of pride.

O my Soul, is it not an happiness to be freed from these snares? Wilt thou be disquieted for being shut out of a pest-house? What, though thou be'st as a sparrow alone, and that no eye take notice of thee? It is for players to be out of countenance, when no body sees them act; a good Conscience is a thousand spectators. Nay, be not deceived, thou art not alone, when thou art most alone: GOD is here, and he that is higher than the highest, regardeth thee; CHRIST is so with thee, that he is in thee; persecuted in thee; and afflicted in thine affliction; the Holy Ghost is thy Comforter; the Angels are thy Guardians, they keep thee, they Minister unto thee; and art not this good company?

But there is a dishonour that sticks to this condition; which is usually followed with contempt, and scorn: True, if the cause of commitment were dishonourable; if I suffered as a malefactor: But when the cause is GODS, and that I suffer for doing well, I am so far from being ashamed of my chain, that I glory in it, as in a favour from Gods own hand. What have I, that I have not received? my very sufferings, as well as the grace of believing, are to be reckoned

amongst

amongst my receipts; to me it is given, not only to believe, but to suffer. As to the contempt of the world, there is nothing more contemptible; no man is subject to that, but he that lyes under a contempt within himself. Retain thine own dignity, O my Soul, and thou art above it.

But possibly thou mayst shrink at the apprehension of poverty, and want, which are usual concomitants of a captive estate; be not cast down, nor disquieted with this. He that hath himself, and is in possession of his own Soul, hath lost nothing. I am richer then I was when I came into the world. Blessed be God, I have yet all that *Jacob* could wish, bread to eat, and rayment to put on; whilst many better then I have not so much. Whatsoever is more then that, is more then needs. *Job* gave God thanks when he had nothing before him; *Paul*, when he had nothing, had all. I can claim nothing from God as due unto me, but the wages of my sins; and that is something worse then nothing. Be thankful, O my Soul, for what thou hast; be humbled for what thou hast not: in all conditions labour to be content, and in that contentment, with Gods blessing, thou wilt find all.

But it is the continuance of an imprisonment, that may seem tedious, and be grievous: Certainly that cannot be long; for the life of man, is but of short continuance; It can be but like an ill lodging in an Inn, and we should bear it accordingly; what though the night be long; it is but a night, and we shall be gone in the morning. Remember, O my Soul, that a long imprisonment is not so bad, as an everlasting one. Bless God that thou art not laid in chains of darkness, with the Devil, and his Angels, reserved unto the judgement of the last dreadful day. Be not weary of well suffering, no more then of well doing; think of the glorious Army of Martyres; How many of them languish with a desire to be in thy condition, and reckoned themselves in prison, till they

ere in prison? thou hast not yet resisted unto blood, they did; thou art in the hands of thine heavenly hysitian, who best knows thine infirmity, and thy onstitution, and complexion, and what is fittest for hee, beyond all that thou canst think; what if he, eing that sharp, and quick remedies be not so proper r thee, and that thou canst not bear them, do put thee this slow course of Physick; to spend thy disease by strict, restrained diet? wilt thou presume to dispute s prescription? do not, but obey and follow it.

But what if this imprisonment should be but præ-rsory to a further, a greater, and it may be a capi-l punishment? *I* may consider in what hands I am; at I am under the power of a frantick People, that ve cast off their obedience to all lawful authority, d know not how to weigh out Justice unto any, ithout putting their sword into the scales: O my ul, thou mayest do wisely to look beforehand tho-ugh thy danger, to the uttermost end thereof; and arm thy self against the worst that may be; but in ing this perspective, make use of thy reason, not thy passion: a provident care, and a sollicitous de-ndency are two things. Do not punish thy self th may be's. Do not antidate afflictions, and make y self miserable at present, by an apprehension that u mayest come to be miserable hereafter. He that a timerous, solicitous way takes thought for to mor-w, labours under that suffering to day, which he prehendeth for to morrow; and cannot but fear ore then he should, because he fears sooner then he ould; He doth in a sort put the lye upon our blessed viour, as if the evil of the day were not sufficient un-. These querulous fancies argue an unfixednesse heart, as the creaking of a board sheweth it to be sa, and not well fastened. The Moralists can tell in this case, that there is nothing more easily de-ved, then the humane foresight: That in such fu-e contingencies (as it is observed in acute diseases) predictions are very uncertain; that there is a le-

vity

vity in evil, as well as in good fortune; both al
subject to vicissitudes, and changes, and neither
them long lasting; that we many times appreh
things to come, that do not come, and t
our expectations do as often fail us in our fea
as in our hopes; that in dangers imminent, our f
of them, may exceed the dangers we fear; de
it self may be overfeared, so that by running from
we may run into it. (*Nabal* died, for fear of dy
that those hazards that threaten us most, may break
of themselves, as we see the clouds that gather,
look black upon us, do often blow over without
shower; that great appearances of evil some ti
averted by petty accidents, as some say, that ligh
ning may be put by with the wind of a mans hat;
that it is good therefore to intermix hope with fe
and fear with hope, so to contemper, and balla
one affection with another. But these Philosoph
are like Meteors, something above Earth, and a g
deal below Heaven? O my Soul, have Faith in G
and let thine heart be fixed on him, and thou s
not be afraid of evil tidings; thou shalt never be m
ed. Take no though for the morrow, as to the
thereof, for the morrow shall take thought for
things of it self. Thou art a poor captive exile,
do not make haste thorough unbelief to be loosed;
art thou that feareſt the fury of the Oppressor, a
he were ready to destroy, who shall himself be
stroyed and made as grasse? and where is the fur
the Oppressor? O my GOD, my time is in thine ha
and what can man do unto me? Nay what can
Devil do? he may, by a divine permission, for
season (if need be) cast me into prison; but it s
be only to try and purifie, and whiten me. *It* is
in his power to do me so much hurt, but for my gr
ter good. He cannot take my liberty and my
both from me; but in taking the one, he must
me the other; he cannot take my life, but with
must restore me my liberty; and that in such a

he can never take it away from me more. The
rſt that he can do, is but that which is beſt of all;
d therefore at what time I am afraid, *I* will truſt
GOD.

Lord ſanctifie this diſpenſation to me (this rod of
ine own appointment) and teach me to underſtand
e language of it. I confeſs I have abuſed my former
erty to a licentiouſneſs, and therefore this reſtraint
t a due reward unto me, and the proper wages of
y ſin. O my God, unto thee belongeth mercy, for
ou haſt rendred to me according to my work. It is
thy never failing compaſſion, that *I* am not con-
med. Thou art merciful in thy juſtice, and juſt in
y mercy. O take what vengeance thou wilt of mine
ventions, ſo thou forgive my ſin; lay what bands
ever it ſhall pleaſe thee upon my body, ſo thou free
y ſoul, and inlarge my heart to run the way of thy
ommandments. Give me not only a patient, but a
nkful ſenſe of any ſufferings, which I may or do
dergo, for the advancement of thy glory; and let
e never think my penny too little, which I receive
m thee, if it be accompanied with the honour of
aring the heat of the day in thy ſervice; but give
e the grace to look upon that honour, as the beſt
rt of my pay; and until the time, that thy Word
come for my deliverance, let thy Word try me,
ſhall I at laſt come out gold; in the mean while, in
e worſt of Priſons, I ſhall be thy free-man, which
the beſt and moſt noble of all conditions.

MEDITATION XI.

Upon my Releaſe.

When the Lord turned again my captivity I
was like them that dream. Me thought *I*
had been made a Priſoner for divers years,
by

by a tumultuary violence; and in that condition
sed, like a ball, from one place to another; rem
from my relations; where I was as unknown yet
known; as dying, and yet living; persecured,
nor forsaken; cast down, but not destroyed;
me thought upon the sudden, all these as it were
ferings vanished, and I was restored to my liberty
my family, and friends again. At the first, like Pe
I was in a manner intraunced, as if I had seen a Visi
and I could hardly believe mine eyes, but recollect
my self; I found sufficient reason to acknowledge,
that great Apostle did, that the LORD had sent
Angel, and delivered me out of the hand of mine e
mies, and from all the expectation of those that ha
me. What shall I do, or what shall I say unto th
O thou preserver of men? Thou art exalted above
thanksgiving and praise. LORD, open my lips,
I shall be enabled at once, both to praise thee for
mercy, and to praise thee for opening my lips,
inabling me to praise thee.

How sweet is a liberty after a restraint? certai
a prosperous condition is never so well relished as
ter an affliction; as Wine is then best tasted, w
we have first tasted a bitter Olive.

But as Hony is good, and yet in the excess ther
nauseous: So Liberty (how sweet soever in it se
may (if taken beyond the measure of sufficiency) dr
on a surfet of licentiousness. It is in that, as Phys
ans say it is in health; a high degree thereof may
dangerous. O my Soul, labour to moderate thine
fections in all conditions; and now that GOD h
been pleased to fill thy cup again, pray for a sted
hand, that thou mayst carry it without spilling:
therwise, this sudden change, from such a confi
ment, to such an inlargement, will be but like a sudd
good signe immediately after a bad one, which (
cording to the old rule of Divination by the intr
of beasts) was accounted to be of unluckie signific
tion; it may be a prognostick, that a worse thi

will happen unto thee. In all time, not only of my tribulation, but of my weal, and prosperity, good LORD deliver me.

But it may be a moot point, whether I am much safer now, then I was before. My former restraint was in the nature of a Safeguard, or of a Harbour to me, where though I were in a manner land-lockt, yet I lay secure, and out of the wind; now that I am abroad, I may say I have more Sea-room, but withall I am more exposed to foul weather, then I was before. There is no condition under the Sun, so purely and simply good, but that it hath an allay of evil in it, and that to such a proportion, that (as it is in base money) the allay is, for the most part, more then the true mettal.

But is Liberty then so indifferent a thing, that there should be but a measuring cast between it and imprisonment? there must needs be a wider difference between them, then so; for it is said, that GOD doth not willingly grieve the children of men, to crush under his feet the prisoners of the Earth, but that he hath pleasure in the prosperity of his Servants; and therefore in their Liberty, without which there can be but little taste in prosperity.

The greatest blessings that come from the Hand of GOD, are characterized by this blessing: The Gospel is stiled a proclamation of liberty to the captives, and an opening of the prison to them that are bound; the Spirit of GOD is termed a free Spirit, and where that he is, there said to be liberty; we are called unto liberty, and commanded to stand fast in it; we shall be judged by the law of Liberty; this as to our Spiritual condition. And as to our outward freedom, it may be a sufficient argument of the value that GOD sets upon it, that he laid a particular command upon the people of *Israel*, that they should be tender of one anothers liberty; and to that end, bound them to the observation of the seventh, & fiftieth years, for the Release, and Manumission of those that were held under

service; and that he punished those Violaters there in the siege of *Jerusalem*, with so much severity; by proclaiming a liberty to the Sword, Pestilence, and Famine against them for it: Liberty is in it self an inestimable blessing, and such a Jewel as every man may set his own price upon it, and it is worth it to him if we cannot enjoy it as we would, or know not how to bear it and use it, as we should; it is either our own unhappiness, or our fault: The old Bottles are to be blamed, and not the new Wine.

But what is Liberty? there may be a mistake in that, the Apostle speaketh of some in his dayes, that talked much of liberty, and promised it to others, while they themselves were the servants of corruption; there may be a Servility, under an ostentation of Liberty. They that are captivated to their own inordinate affections are no better than Slaves, let their quality be otherwise what it will. True Liberty doth not consist in a power over others, but in a command over our selves. He is not a freeman that can do what he will, but he that will do what he should; & who is a law unto himself, and can rule his own Spirit: Neither can that be called properly a liberty, which is an obstinate opposition of Lawful Authority; such an inflexibility, as will bow to nothing: We do not say that Lions and Wolves are at liberty in their woods, but that they run wild there; and so for those desirers of Dominion that will run their own irregular wayes, and think (as GOD spake ironically of the *Babel* builders) that nothing will be restrained from them, which they have imagined to do, they may be said to be rather Savage, and Brutish than Free. The best is, they are, both the one, and the other, alike in this, as well as in their ferity, that as they have not the will to obey, so they have not the wit to command, and therefore break, and divide among themselves, and settle nothing. God who hath determined the bounds of our habitations, hath likewise set bounds unto our liberties, beyond the which they that are

proudest,

proudest, and swell themselves highest, are not to pass.

I have read of King *Agrippa*, that being restored to his liberty by *Claudius*, after a long imprisonment under *Tiberius*, he consecrated his chain to GOD in the Temple at *Jerusalem*, in memory of his former suffering, and in recognition of GODS mercy to him in his deliverance: The example is good, and carries a good light with it. And now, LORD, what shal I render unto thee for the like mercy in this inlargement of my condition? Shall I offer up my chain unto thee? LORD, accept my whole self, Body, Soul, Subsistence, the service of my all, as an entire oblation, and thank-offering devoted to thy Glory.

O my Soul, praise thou the LORD, and all that is within me, bless his Holy Name, who hath heard thy groaning, and redeemed me from destruction, and brought forth thy righteousness as the light, and thy judgement as the noon-day. Rejoice in this day of thy prosperity; but withal consider, that there is no day so clear, but may be overcast before night; the clouds may return again after the rain. Be not secure, but walk circumspectly, least if thou use this libertie for an occasion to carnal ends, and for a cloak of maliciousness, thy last state prove worse than thy first. Thy person is now at libertie; let not thy passions be so too, but keep them under restraint, so shalt thou lead thy captivity captive. LORD, vouchsafe to inlarge my heart, not that *I* may walk in the counsel of the ungodlie, but that I may pursue the way of thy Commandments. O lead me into thy Truth; thy Word is truth, thy *Son* is thy Word; and if thy *Son* do make me free, I shall be free indeed.

MEDITATION XII.

Upon the sight of a fair House.

WHAT a goodlie Fabrick is here
Our first Parents were never
housed. For ought that do
appear, they took no more c
at first for building, than the Birds or Beasts di
There were then no Royal Pallaces, for the ambit
ous Spider to weave in; but Nature was the comm
Architect, as well as Cook and Caterer. A shad
Tree, or the covert of a Grotto, or Cave, served
all Lodgers; Man was never so happy, nor so w
provided for, as in that condition, which we ester
most miserable, when he had neither cloaths to p
on, nor house to put his head in. If we look to t
second edition of the World after the Floud, and
the generation of the Faithful therein (to *Abraha*
Isaac, *Jacob*, those Heirs of Promise) they dw
in Tents, and like the Sun, were carried abo
in their moveable Tabernacles; ever in a transitor
but Heavenly estate. But what do I speak of Man,
of the Son of Man, that is a Worm? Our bless
Saviour himself, who was LORD of Heaven a
Earth, by whom all things were made that were ma
when he made himself Man, and dwelt on the Earth
was not so well accommodated as the meaneſt Cre
tures, the Foxes, and the Birds of the Air; they ha
their holes, and they had their nests, but he had n
where to lay his Sacred Head: His first lodging w
in another mans house, and his last in another ma
grave; in the mean time the mighty Man, he h
the Earth, and the honourable man dwelt in it; t
Earth

Earth was his house, he was the only *Dweller*; when the Goodman was but a Sojourner; and the GOD-Man (if I may speak it with all humble reverence) our blessed *Saviour* was no more than a Beggar in it; who then would put any extraordinary value upon these worldly contentments, seeing how they are dispensed? they are but the crums that fall under the table, of which the Dogs have the greatest share. It is said, that the great Apostle knew not what he said, when he said, it was good being here; our true Happiness consists in our not being here. O my Soul, let the Men of the World please themselves with their portion in this life, and joyn house to house, and lay field to field, till there be no place for a neighbourhood about them; But do thou rejoyce, that this is not thy continuing place; thou knowest where to be far better than here; even in that Heavenly Mansion prepared for thee, whose builder and maker is GOD. Never look to be in a settled condition, till thou come thither!

How are our vanities heightened? and what a vast excess are we grown from that primitive simplicity? when in stead of contenting our selves with what Nature affordeth, in order to our preservation from the injuries of the Air, and Weather; we exhaust, and wear out the materials of Nature, and rack the inventions of Art, to please the lust of our eyes, which may quickly have too much, but can never have enough to satisfie their seeing. We build houses like Towns, and Towns like Countries (for their capacity, and extent) when GOD knows Contentment may be lodged in a little roome.

But what was the reason of that plainness, and homelines of those good people of old? Was it because they were ignorant, and poor, and had not the wit, nor ability to be such magnificent fools, as we are? Certainly no, those holy *Patriarks* were not so plainly bred, but that they understood Kings, and Courts well enough; sometimes scorning to be be-

holding to them, and at other times being courted to them. They were not indigent persons, but according to the way of those times, rich in Flocks, in Herds; they had great Families, and wanted not Gold, and Silver, nor for any other accommodation but the truth is, they looked for a heavenly country and for a habitation of Gods making; looking upon no house as worth the consideration, but that which is not made with hands.

But yet there is no hurt in these injoyments; they are things, not in themselves simply evil; for then the righteous would have no portion at all of them. *Abraham* would have been as poor as *Lazarus*; neither are they positively good; for then the wicked would not have so large a share in them: *Dives* would not have fared so deliciously every day; but they are indifferencies, either good or bad, according as they are well, or ill used. It is free for any man to take comfort in a good house, and to delight himself (as *Solomon* did) in his works, and buildings, and plantations; but then it must be upon *Solomons* terms too, so as his Wisdom also do remain with him. The fault is not in the having, but in the abusing of the things, by trusting in them, and bottoming our selves upon them. Let our houses be never so strongly, and massily built, if (according to *Bildads* expression) we lean upon them, they shall not stand, but we shall (like *Samson*) bring them down about our ears, and our trust shall be a Spiders web. *Nebuchadnezzar* might have enjoyed his great *Babylon*, the house of his Kingdom, long enough, if he had not prided himself in it, but when he came to boast of the might of his Power, and of the honour of his Majesty, it was just with God to Seal an ejectment against him, and to turn his Majesty to grass, and to have his dwelling, and intercommoning with the beasts of the field. The only way to use the world, as we should use it, is so to use it, as if we did not use it. It was a curse among some people, to wish that a man might affect but

ing; and it is no better then a malediction to those, who so dote upon it, that (as *Apollonius* told the young man that was fond of his new house) they seem not so much to possess their houses, as their houses seem to possess them; and who are so taken up with this vanity, that they bestow more time upon it, then they can afford to the service of God. *Solomon* seems to ly under some note for this, in that he was seven years in building the house of the Lord, but he was thirty years in building his own house: but that is not without reflection. God doth not take well from his people, when they are more careful to accommodate themselves in their sicked houses, then to repair his house.

This is a fair building, but who is within? the Master should dignifie the house, and not the house the Master. It is pity that any such places should be Owles nests. If there be no body of worth within, to give it reputation; the Masons and Carpenters that built the House, may challenge more honour then the Master of the House. It is not the beautiful front, nor the rich furniture, but the noble heart, and the rich mind of the owner, that recommends the house. What a miserable thing is it to consider, that for the most part, in this corruptage wherein we live, great houses are in effect, but meer Theators of debauchery, and lasciousness. The Devil keeps the house, and he that is called the Master is but the Sign of the Tavern, or the Owl in the Ivy bush. It was the honour of *Abraham* that he kept a religious family, and commanded and taught his household to keep the way of the Lord; but that is fanaticism now. Our great ones can tell how to live without God in the world, allowing themselves such a latitude in their way, as if the way of God were too narrow for their quality to walk in. They are so far from improving those that are about them in the knowledge and practice of religion, that, like people that have the plague, they delight to infect others with their vices, and to make them as ill

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as themselves, as if it were a point of honour to go to hell with a great train. They have a strange perverseness in them; they covet to have good houses, good stuff, good fare, and to have every thing good; their very horses and dogs, but themselves, and their Houshold. Justly may those houses spue out their Masters, and families, that live only to drink, and spue in them. This is a sore evil, which *I* have seen under the Sun, namely riches, and these outward conveniencies, kept for the possessors thereof to their hurt.

I have read a Rabinical story of *Melchisedec*, that being warned by God to build a house for himself, and that he had yet five hundred years to live; he answered, that for so short a time it was not worth the labour. Let the Author be answerable for the credit of the story: All the use that I shall make of it, is but to observe the folly of these times, wherein we that cannot calculate our lives by hundreds of years, but by the day, by the span, by the inch, are yet as solliecitous, as if we were to live to the last day of the world. We go, (according to that expression of *Syracides*) two wayes at once; we build, as if we were to live for ever; and we eat, and drink, as if we were to dye to morrow. The vain, as well as wicked *Nero*, when he had built his Pallace of that vastness, that the Epigrammatist made it a question, whether the house stood in the City of *Rome*, or the City of *Rome* in the house; he called it Transitory; and that not insignificantly (whatsoever he intended by it); for there is a transitorineſs, and (as I may say) a mortality in buildings, as well as in persons. Man dyes; and where is he? his place shall know him no more. The house decayes, and falls, and where is that? within a few years, no body shall know the place of that any more; the memorial of both is perished with them: And yet such is the sottish stupidity of people, that though they see, and cannot but know these things, yet they figure to themselves

selves imaginary perpetuities, and adopt their houses to their own names, and please themselves with the inward thought that their dwelling places shall continue for ever unto all generations: this their way is their folly, yet their posterity approve their sayings.

O my Soul, never look to be well seated in this low earthly vale of tears. Whatever is built here, must needs sink, for want of a solid foundation, which this loose rotten ground will not admit. There is no foundation standeth sure, but that which is of God. Except he build the house, and the house be built upon him (upon his blessing) it will never be weather-proof. Take example therefore from that feeble folk, that make their houses in the rock, build upon that rock, which is Christ; and with that good, and noble *Bleuzar*, take up thy habitation in his wounds; embrace that rock, and thou shalt never want a shelter; no not in that day, when the dens, and rocks of the mountains shall not afford that curtesy to the greatest upon earth: and when thine earthly house of this tabernacle shall be dissolved, thou shalt have a building of God, and be clothed upon with thy house, which is from Heaven, and shall stand for ever?

MEDITAT. XIII.

Upon the sight of Pictures in a Gallery.

HOw many artificial miracles are there in this room? how are mine eyes at once pleased, and distracted? I may truly say, the eye is not satisfied with seeing. How many wayes at once, have I to look? here, without taking the pains to go abroad I can go abroad within doors,

doors, and in a small table see, a whole Countrey, diversified with Hills, and Dales, with Boscage, Champagnes, Cities, Rivers, Seas, all so perfectly represented that a Poet would make a question upon it, whether it were a natural work of art, or an artificial work of nature. In another place I can behold a beauty drawn with that sweetness, and ingenuity of aspect, that might pass for a picture of a mind, as well as of a face. There is a piece of devotion, set forth so moving, that it would move devotion to see it; and near unto that, a picture of a dead friend, so exactly resembling him, and with that vivacity, that if the eyes were to be the only judges, one would think it lives and spake, and were the party, and not the picture. To fill up the measure of mine admiration, all this variety is expressed by the help of a few colours, blended together, and laid on with a pencil, made up of a few Hoggs hairs; such materials, and utensils, as an ignorant standerby, would judge only fit, to spoil ones fingers, and spoil ones clothes.

O my God, whilst I feed mine eyes upon the works of mens hands, I cannot but glorify and admire thine excellent working, who hast created all things, and who dost work all our works in us. Let others admire the men that made these pictures, I admire the God that made these men; I admire that picture (if I may so call it) which was of Gods own making, the impression of his image in man. There is no picture in the world comparable to that.

Pleasant Pictures (such as are meerly for recreation, and diversion) may seem to be inoffensive; and yet in a bedrol of sins enumerated by the Prophet Isaiah, I find them mentioned, with a particular denunciation against them. There is nothing so innocent in the World, but by a too much affection it may be abused, and turned into sin. I would therefore make use of the pleasures of this World, as I would do of the Pictures in the Gallery; walk by them,

upon them with a transient eye, but not stop my
nor spend my time upon them.

What is this sublunary World; but (as it were) a
ters shop, wherein we see nothing but appear-
, and fancies, and not any thing of reality? All
glory of it, is but a painted bubble; it swells, and
s bigg, and casts fine colours, and then breaks,
vapours into nothing; The friendship of the
rld, which (if any thing) should be real, is (for
most part) but so much picture, and complement,
daubing; *Plato* calls it by a right name, Rheto-
Friendship; and Rhetorick is no other then a
of painted Language. What are the beauties of
World, which vain men so much admire, and
o inveigled with, but (at the best) in their native
r deceitful, and vain? and thus far resembling
ures. as all their comelineſs consisteth in the due
portion of lineaments, and in the clearneſs and
neſs of colours, which are the very elements of
ing. As for others, many of them may pass for no
then living Pictures; so painted, and patcht,
being compared with their pictures, which are
for them, it might be a question, which were
Principals, and which the Copies; for both are
ed like; onely of the two, their own faces may
ld to be the worst, because they are not like
ſelves. I could wish that we had not too many
dians in picture; such hypocrites, as think it
ion enough, to seem Religious. These are dou-
d pictures; one way so putting to shew the
y of holineſs in their profession, as if (according
e language of the *Ephesians*) Gods were come
in the likeneſs of men; another way so repre-
g the ugliness of sin, in their practise, as if men
come up in the likeneſs of devils. I confeſs, that
; the number of these kind of peeces (tho-
h an inundation of debauchery, and profaneneſs
g us) is so much abated, that a man (with the safe-
his Charity) might wish, there were more hypo-

crites stirring again; for tho those painted Sepulchres, might by their specious appearance deceive some; those open Sepulchres do by their pestilent corruptions, infect more. Between both, all roomes are filled up; if there be fewer seemingly righteous then there were; there are the more that are openly vicious; such as have the resemblance of beasts, as Goats, Swine, Apes, Peacocks, Asses, and so we are sufficiently furnished with Pictures still.

The World loves to be cousened, and (as it is in juggling) the more curious the deceit is, the more it pleaseth, tho it be known to be a deceit, so the picture of the grapes, that cousened the Birds; and that of the vail, that cousened the Painter, were thereby held excellent peeces, because they deceived the eye with so much Art. How commendable is Truth, when the meer resemblance thereof is enough to give commendation to falshood!

Likeness to Nature is the perfection of Art, and likeness to the God of Nature is the perfection of Grace. GOD is the original of all Perfection, and we are expressly commanded to be conforme unto his Image; that is, not in his Power and Glory; the Angels affected that, and fell; nor in his Knowledge, and Wisdom; Our first Parents coveted that, and transgressed; but in his Holiness, and Righteousness; in being good, and doing good. LORD teach me to copy out the divine Nature, in those Attributes wherein thou art imitable, since I cannot be like thee as thou art the most High; I may endeavour to resemble thee as thou art the most Lowly, and Meek, and Humble and Beneficent GOD. It is my misery, as well as my crime, that I have so long born the image of the first man, which was of the Earth, Earthly; vouchsafe I beseech thee, to stamp the image of the second man the LORD from Heaven, upon my corrupt Nature, and by the renewing of my mind; so transform me, that whilst others please themselves in their walks through the Gallery of this World with beholding

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jects, and entertaining the luſt of their eyes with ems, miſtaking Shadows for Subſtances, and Pictures Realities; calling (but not in thy ſence) things at are not, as if they were; *I* may have the eyes of y Faith fixed upon thine Image, as the only object my delight; ſo ſhall I be ſatisfied, when I awake t of this dreaming life, with thy likeneſs, and be ke unto thee, when I ſhall ſee thee as thou art in lory.

MEDITATION XIV.

Upon the ſight of a Parret in a Cage.

WHat hath this poor bird committed, that ſhe ſhould be made a Priſoner? I ſee others of our own Climate ſoar at liberty, whilſt this far-fetcht Strangeer is in hold. Surely our vanities are ſharp ſet, when they come to ſtoop at a feather. But what is it, that the luſt of the eyes will not fly at? to trade for Apes and Peacocks is no new thing. The world hath ever been given to affect trifles, and the miſchief is, that whilſt we take them up, they take us, and ſo we are in the cage too. We ſhall never be able to ſet a juſt price upon any thing, ſo long as we ſuffer our fancy to be the cleark of the *Market*.

If this *Parret* had been of a common plumage, ſhe might to this day have pearcht, where ſhe was hatcht; now her unfortunate beauty hath betrayed her to this captivity. Thus many times the thing that ſhould be for our advantage becomes unto us an occaſion of falling.

But what language is this? who would not think that the Devil were in the Parret, as well as he was

in the Serpent? and yet, it is but a ſpeaking into air, and of little ſignification; there are ſuch babblers to be found among us, without the help of a thorn, that we have the art of ſpeaking much, and ſaying nothing; and I wiſh it were a rarer thing to hear Parrets ſpeak like men, then to hear men ſpeak like Parrets.

But yet I ſee this good language holds but during pleaſure; upon the leaſt provocation, the bird returns to her own natural clamour again. How many are there that can beſtow gooly words upon God, as long as he is pleaſed to pleaſe them; and yet are ready to curſe him to his face, if he do but touch them in their perſons, or eſtates? ſuch trencher diſciples as can follow Chriſt, with a plauſible formality, as long as they may eat of the loaves, and be filled: but when perſecution ariſeth, are by and by offended.

O God, whilſt the world is taken with gariſh toys and things that cannot profit; let it be the delight of my ſoul to apprehend thee, and to be apprehended by thee. Teach me ſo to look upon thy works, that they may be a leſſon, not a ſnare to me: So ſhall I, even in the vanity of the creature, read thy glory, and from the folly of the world receive ſome inſtruction.

MEDITATION XV.

Upon hearing good Muſick.

I Cannot but think that Soul out of tune, that is not affected with Muſick. For tho I am not of the opinion of that fidling Philoſopher, that defined the Soul to be a harmony; yet I do really believe, that there is nothing that ſtriketh ſo imme-

ftly, and incorporeally upon the powers thereof, as
ufick doth. It insinuateth into the Spirits, and
ath such a secret familiarity with them, that it dis-
oseth them to variety of passions, conformable to
he several changes, and inflexions thereof. It stil-
h the child at the nurses breast, and layeth it a
ep; it cheareth the labourer at his work, the Gal-
y slave at his Oar; it rouzeth the Souldier in the
ld, and exciteth him to action. History telleth us
Pythagoras his practice of *Physick*, by *Musick*, and
his curing of diverse sicknesses by that means; and
perience verifieth the possibility thereof, in the re-
very of those that are stung with the *Tarantula*, by
e same way. As to the operation thereof upon the
nd, every one almost, that hath ears to hear, may
called to witness, whether some aires, and tunes,
not sensibly attrist, others comfort; some move,
hers moderate affections. To say nothing of those
les of *Orpheus*, and *Amphion*; the one reported to
e charmed birds and beasts; the other said to have
ved flocks and stones by their harmonious accents;
e moral whereof tended only to signifie the power
persuasion, and the efficacy thereof, to reduce
ilish, and ignorant people to civility, and cohabi-
ion, and polrie; tho withall inferring (in that
sion to Musick) that even in those rude times of
, there was a sense of the operation of it upon the
pirits, and natures of men; for which cause both
ato and *Aristotle* recommended the use of it, in
ir states, and common weals, as beneficial to the
gulation of manners. It may be enough to say,
at there is a kind of divine power in harmony,
orking even upon those Spirits, which are of a na-
re exalted above the Spirits of men: this, suffici-
ly witnessed by the Word of God, in those famous
amples of *Saul* and *Elisha*. What the reason of
se strange effects should be, is beyond the compass
reason to imagine. Lord! whilst this harmony de-
hts mine ear, let the consideration of thine infinite

wisdome, whereby thou hast made all things in num-
ber, weight, and measure (in a harmony to be see
affect my heart, that so while I admire thee in wh
I hear, and see; I may adore thee in what I cann
comprehend.

How ravishing is this pleasure; and how is my so
elevated with it, even to an extasy? that whether
be in the body, or out of the body, me thinks I c
hardly say; certainly there is nothing of greater
for the raising, and sweetning of our affections t
wards God, then the singing of his high praises
Psalms, and Hymnes, and Spiritual Songs. The pr
mitive Christians were so taken with it, that in th
times of persecution, at their conventicles before da
they could not forbear making their melody to t
Lord, though many times they were discovered by
to their extream hazard. It is written by a Fath
that in the little Town of *Bethlem*, near unto wh
he lived, there was nothing almost to be heard, b
that heavenly musick, resounding in all places; fr
the shop to the plough; there was no mirth, but
singing Psalms. O the goodness of God, who kno
ing our infirmity, how much more we are incli
to that which delights, then to that which profits
path so contrived it; that by borrowing from melo
that pleasure which toucheth our ears, he doth by t
smoothness, and softness thereof, as by a holy steal
convey a treasure of good things into our hearts;
that whilst we think we sing, we learn; and in d
ing that wherein we delight, we are taught that, whe
by we profit. It is observable that the sweetnes
Musick consisteth in discords (high, low, mean
there can be no harmony in Unisons. If there be n
a distinction in sounds, how shall it be known wh
is piped, or harped? but then those discords m
be proportionately accorded, or the sound will b
ingrate, and odious; and it is no otherwise in th
point of Government; there must be a distinction
degrees observed; a superiority, and an inferiori
wh

with a due order held between them; every one retaining his proper place; the *treble* must not be strung, where the *base* should be, nor the *mean* where the *treble* should be: every one must be kept in his proper tone, neither too flat, nor too sharp; one pin should not be wound up too high, nor another let down too low; (which was noted by *Apollonius* to have been *Nero*'s fault in Government) but every one in his peculiar station, must be kept in a due harmony: So we see *Octaves*, or *Diapazons*, (though so many notes distant, yet, (as by a secret sympathy) correspond, the one to the pulse and touch of the other, and make the sweetest concord. Parity (at the best) is but a kind of orderly confusion; there can be no Musick in it.

But there be some strings, which are called false ones, which by reason of the inequality, and unevenness of their making, will never be brought to accord with the rest, but will perpetually jar; It were well if we had not too many spirits of that uneven jarring temper, that nothing will ever work them to any agreement. I would they were cut off that trouble the harmony.

But what a deal of time is spent in tuning, before we can come to have any Musick? and how easily and quickly is that delight of the Sons of men interrupted, by the slipping, or breaking of a string, or the mistopping of a fret? the case is alike in our most pleasing earthly enjoyments; there is hardly any pleasure we take, but it costs us pains to take it; and when we have it, every little accident is enough to discompose it. If we set our hearts upon it, and make it our business, we stop upon a wrong fret; and if we serve it by too high in our estimation, or let it down too low, to the service of base unworthy ends, we run the hazard of making it break, or slip, or yeeld no sound at all to please us. There is nothing more sure, then that there is nothing sure under the Sun.

O my Soul, if there be so much pleasure to be taken

in that, which we call Musick here, which (when all comes to all) is but a sound, arising from the percussion of a few guts, or wire strings fastened to a concave frame, or instrument of wood, moved by the fingers of men, and it may be accompanied with their voices; raise thy self upon the wings of faith, and love, to the contemplation of that truly melodious harmony, whereof thou shalt, by the grace of God, be a partaker in the quire of Heaven without interruption to all eternity; when the voices of Saints and Angels shall be conjoyned with the harps of God in everlasting Hallelujas unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. Lord, I have had enough, and enough of the scraping of this world, which although it may for the time afford some pleasure to mine ear, yet it is so momentary, and to my Soul so unsatisfactory; that I humbly beseech thee to fit me for a better consort, even that celestial one, where all mouths shall be filled with thy praise, and with thy honour; and where my lips shall rejoyce when I sing unto thee, and my Soul which thou hast redeemed. Here the best of thy servants have been weary of their crying, there the meanest of them shall never be weary of their singing; they shall rest from their labours, but they shall never rest from their Holy, Holy, Holye's, to the Lord God Almighty; their labour shall be their rest. There shall need no keeping time in that blessed Musick, for none shall be out in their part, and time shall be no more. O my soul, what dost thou here? I wait for thy Salvation, O Lord, but Lord how long?

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MEDITATION XVI.

Upon the sight of a pleasant Garden.

THere is no humane pleasure that hath so much of antiquity, and of the state of innocency in it, as the pleasure of a Garden. The first notice, and mention that we have of pleasure in the world, is with reference to that Garden in *Eden*, which was of Gods own planting, and wherein he gave intertainment to our first Parents, as in a room dresst up on purpose to receive them, and to give them delight. But yet, all was not made for meer delight there; there was that which was good (good for food) as well as that which was pleasant to the sight. All the pleasures that are of Gods making, are good; vanity came in with sin. How happy might we have been in that *Primitive* condition, if sin had not corrupted it? when without fears for to day, or cares for to morrow, we might have lived immortally blessed, in a constant communion with God, and in the affluence of all good things in him; when our Roses should have had no briers; when our pleasures should have had nothing but an innocent sweetness in them, and we might have gathered them without scratching our fingers, without repelling our Consciences; when the voice of the Lord God walking in the Garden, would have been an invitation to us, to have walked with him, and not a terrour to have driven us from his presence. O *Adam!* what hast thou done? what a happy estate hast thou forfeited, for an inconsiderable trifle! How hast thou by one bit of an Apple (a sowre one) set both thine own, and thy childrens teeth on edge, to all thy succeeding

ceeding generations? but blessed be God, who hath sent his Son Jesus Christ, the second *Adam*, the Lord from Heaven, who by the merits of his sufferings hath redeemed that forfeiture, and infeoffed us in a better estate, then we were in before the fall: whereby we who were of the earth earthly, are made conformable to the image of the heavenly; and intitled to a celestial Paradise, into which no Serpent shall ever be able to enter, and out of which we shall never be ejected.

It is worth the noting, that if our first Parents had not transgressed, but had continued in their imparadised condition, they should not have enjoyed an idle lazy felicity. God did not put them into the Garden, as we put beasts into a good pasture, to graze and batten; or as he placed the Leviathan in the Sea to play therein; but to dress, and keep it; to employ their time in doing good in it; and that exercise of their vocation, should have been unto them there the doing of Gods will is to the blessed Angels in Heaven, a main part of their beatitude. *It* is a comfortable thing to live in a good vocation; and indeed without that, we cannot properly be said to live. A calling, or vocation, is, in the language of the law, tearmed an addition; but it is such an addition, as a figure is to a cyphar; it is that, that makes us some thing in the world; and without which, the greatest that are, are but like Nulls in a character; only remarkable, because they signify nothing: O my soul consider this; it is better to dye, then to live; and they live not, that live to no end. Make it thy business so to live as that when God shall call thee, thou maist be found in the way of thy calling, doing thy Lords business; which is the way to be admitted into the joy of thy Lord.

It is written of our blessed Saviour, that he affected a garden, and frequented it oft with his disciples. God doth not prohibite us the liberty, and free use of lawful pleasures, so long as we do not set our hearts

and

and affections upon them, but make use of them, as we do of our gardens, for recreation, and diversion, and not to dwell in; and so long as we look up to him in the enjoyment of them, as the God of our comforts, and have our rejoycing in him. O my Soul, take him whom thou lovest, for an example, and study to improve this delight to a sanctified use; when thou art here, in company, to edify others (as he did his disciples) by a holy communication, Ministring grace unto them; and when alone, to spend thy time, and exercise thy thoughts (as he also did) in meditation, and prayer. Nay let his burial, and resurrection (both which were in a garden) be remembrances unto thee, to put thee in mind, (in the middest of thy delights) that thou art implanted with him into death, that like as he was raised up from the dead, by the glory of the Father, even so thou also shouldst be conformed to the likeness of his resurrection, to walk in newness of life. Let these thoughts be thine entertainment, and thy garden will be so much paradise unto thee. He that walks with God, can never want a good walk, and good company. There is no garden well contrived, but that which hath an Enoch's walk in it.

How cleanly are these Allies kept? and how orderly are the Hedges cut, and the Trees pruned and nailed, and not an irregular Twig left? there is no such time taken for the weeds, and bushes, and brambles that grow abroad. God is careful to preserve the Garden of his Church in all decency and order; and will not suffer it to be overgrown with errours or prophaneness; but is (like a good Husbandman, if I may say so with all humbleness) ever at work about it; either weeding out, what his heavenly hand hath not planted; or if need be, lopping, and cutting off luxurious braneches, that bear not fruit; or purging those that do bear, that they may bring forth more fruit. But as for those that are without, he lets them alone to grow wild, not giving himself so much trouble

to

(to speak after the manner of men) as either to dig about them with his Chastisements, or to dung and enrich them with his Mercies, but leaving them to their own barrenness, and to the curse attending it. God in his judgement begins at his own house; and if so, what shall be the end of those, that are not of his household? It is a fearful thing to fall into the hands of the living God, though for correction and edification: but it is infinitely more fearful, and horrid, to fall out of his hands; to be, as without the pale of his providence, left to bring forth fruit unto our selves. Why should those that are of the Church of God be discouraged under their crosses, and afflictions, when as they are but the effects of his divine husbandry, whereby to meliorate, and improve them? their sufferings are but signs of his owning them to be true plants of his own setting; and that they grow where they should do. Lord, do any thing to me, rather then nothing. Let thy pruning knife be never so sharp, and cutting, it can do me no hurt, so long as it tends to make me good.

As present this is a sweet place, but what will it be few months hence? at what time the liberality of nature will (for this Season) be spent, and her charity to us, will have reduced her to a bare condition? When winter is come, and all this verdure, and fragrancy is gone; and we may go seek the garden, in the garden; and the place thereof shall not know it. How vain and transitory, and fugitive, are all earthly pleasures? like flowers, they wither, even whilst we are smelling to them, and perishing in using; the fashion of the world, as well as of the garden, passeth away. It was well said of a *Heathen* that in this inferiour visible world, there is nothing to be seen, but the shadows, and appearances of things, but that in the invisible, in the superiour world, there are solids, and substances to be found, as in their proper region. In vain do we look for any thing in any thing here, wherein there is a superscript-

on

of vanity written upon all things under the Sun. If any body would know, what vanity is? the word of God will tell him, it is something less then nothing; if any would be satisfied what nothing is; I can tell him, it is nothing; and it is so, because it is not, because it hath no being. He is wise, that knows how to take things, as they are, in their true entity. The world can never deceive us, so long as we are led by truth, and not by opinion. He is not confined in the receiving of mony, that takes brass coine according to the true value of the mettal, and as brass coine. O my Soul, learn this wisdome; use pleasures, as pleasures; and whilst thou liest hold on these follies, do as *Solomon* did, retain the wisdeme to know they are but follies. *Do not set thine eyes upon that which is not*; or which (if, in any sence, it be) is never at such a consistence, but that even whilst it is, it may be said, it was; so fluid, that like water, the more it is embraced, and grasped, the more it slips away. But look up, and consider; the things here below which are seen, are temporary, and of short continuance, but the things which are above, and which are not seen, are eternal. Those, and none but those, are the true pleasures, which are at Gods right hand for evermore.

MEDITAT. XVII.

Upon the sight of a fair horse, well mannaged.

WHAT a noble Generous creature is this? and how answerable to that character of a brave goodly horse, which was delivered by

by God himself out of the whirlwind? His crest see
to be clothed with thunder; the glory of his Nost
is terrible; he swalloweth the ground with fier
ness and rage; and saith among the trumpets ha, h
he mocketh at fear; he paweth, and rejoyceth in
strength; and is ready to go on to meet the arm
men, as if he smelt the battel afar off, and heard
thunder of the Captains, and the shouting. G O
seemeth (if I may so speak) to take pleasure in
scribing this peice of his own workmanship, set
forth (as in the description of the *Leviathan*)
parts, and his power, and his comely proporti
Where God thinks it not fit to conceal the comm
dation of his works, they ought to be had in reme
brance, and to be glorified by us. All thy wo
praise thee, O Lord, and thy Saints shall bless the
all thy works. O my Soul praise thou the Lord,
in other things, so in this particular operatio
his hands, which he himself hath praised, and rat
with the chief of his wayes.

It may be matter of just admiration, even to
most knowing persons, to consider how the stren
and fierceness of this creature is subdued, and subj
ed to the service, and mannagement of a weak
firme man; who is so far unable to cope with
an enemy upon even tearmes, that he cannot w
stand the kick of his foot. Lord what is man,
thou shouldst thus magnify him, and put the fe
and dread of him upon all thine inferior creatures,
deliver them into his hand? Certainly they are
jurious to nature, or rather to the God of nat
that think man ill dealt with, because he is not
long lasting, as most vegetables are; not so stro
and active, as many sensitive creatures are: not c
sidering that the great Creator aiming at a higher
in man, is in these lower faculties less intent, and
cheaper; as having in that excellent gift of r
(wherewith he is indued) not only repaired
compensated those defects unto him, but exalted
abo

ve all other creatures; and inabled him thereby command their parts and qualities, wherein they ceed him, and to make use of them for his own vice.

But what merit is there in man, that should thus ant him, and set him on horse-back? It is true, in creation, God innobled him, by impressing the nature of his own Image upon him, and by giving that dominion over the works of his hands; but n being in honour continued not, but by his pre- ication fell; whereby he became not only like the asts that perish, so that they might say, man is be- me like one of us, but inferiour to them, and sub- t to their annoyance, to be mischieved and malter- , and (as it were) to be ridden by them. All r creatures retaine the honour, and dignity of ir creation: all that host (so the word of GOD s it) all that army of creatures, doth punctually erve the discipline, and pass upon the duty im- ed on them by their maker; and act accordingly: man only, who was commissionated general of t army, could not command himself, but being mis- verned by his own corrupt affections, did imbase, d abbaser dise that noble kind wherewith God had or'd him. O the riches of free grace! the repro- e Angels sinned but once, and were immediately irrecoverably damned; the sensitive creatures ver sinned, and yet are subdued to the bondage of ruption; *Man*, whom God had made little infe- r to the elect Angels, and superiour to all the works his hands in this sublunary world, he doth nothing, can do nothing of himself, as of himself, but the every imagination of the thoughts of his heart, only thereby rendered himself justly lyable to death hell: and yet, as if God had loved him better than elf, it pleased him to give himself (his only be- en Son, Coessential, Coequal with himself) to be ansome for his sins, and the all sufficiency of that emption, and atonement, to re-invest him in his

former command here, and to intitle him to the Kingdom of Heaven hereafter. O the depth! How much should man love, to whom so much is given and so much forgiven?

I cannot but have a charity for those poor ignorant people, who upon the first sight of horse men, took the men and the horses to be but one and the same creature. But taking them as they are distinct; who would not think, but that (as it was in the vision of the living creatures, and the wheels) the Spirit of the one, were in the other, and that one Soul acted both? So doth the beast answer to every, the least motion of the rider, and obey his mannage. What is this but an emblem of sence guided by reason? This horse may pass for the representative of a well governed man. The greatest Moralist made that use of the description of a brave serviceable Horse in *Virgil*, to apply it to the Character of a gallant person, professing that if he were to commend *Cato*, he could not express his constant, regular, noble carriage in better termes. How beautiful is vertue, and a well commanded courage in a man, when the bare shadow of that gallantry, (tho so far short) is so well becoming, even in a beast?

But we have a caveat given us, Not to be as the horse; which is exemplified, in our turning to our own precipitate courses, as the horse rusheth heedlessly into the battell, and in our pampering, and fomenting our corrupt affections, when (like fed horses) we neigh after our lusts. What a beast is man, when he suffers his sense to transport him him beyond his reason? Surely, so much worse then the horse, and mule, which have no understanding, as he hath an understanding, which he himself hath imbrutisht and abased below his Species. He is brutish (as the Prophet saith) in his very knowledge. The man may ride the horse, but so long as the sense rides the reason, the beast rides the man. So vain doth he raine in his horse with bit and bridle, who lets himself loose to

an unbridled converſation. O my God, I have a natural reſtyneſs in me, which I beſeech thee to break; and therefore whenſoever my folies would fly out and attempt to run away with me; uſe me like my ſelf, a whip for the horſe, and a rod for the fools back; and if I will not hear the voice, let me feel the ſmart of it. Bleſſed is he whom thou chaſteneſt, and teacheſt.

A horſe is a plain dealing creature, and, tho very ſerviceable, yet (if provoked) as ready to caſt a King, as a beggar; he is no courtier; and therefore it was upon that account, that *Carneades* adviſed Princes, and great men to practiſe horſemanſhip, that they might be uſed to ſomething that would not flatter them. I hold it but decent to be ſerviceable to the quality of publick, and eminent perſons; but he that will be ridden by their humours, muſt pardon me if I eſteem him to be of ſomething a lower degree then a horſe, and worthy to be Spur-galled, if he do not (at the leaſt) try their horſemanſhip that back him, whither they can keep the ſaddle, and ſit faſt, or no.

I find it written, as an expreſſion of honour to the houſe of *Judah*, that God had made them as his goodly horſe in the battel; and yet in other places it is ſaid, that a horſe is but a vain thing, and (without the divine protection) utterly unable to deliver any by his great ſtrength. Surely God is a jealous God, tender of his honour; and tho he do allow and appoint means for our defence, and preſervation, yet he will not by any means that we ſhould truſt in any, but him. The woe, is not to thoſe that ride, but to thoſe that ſtay on Horſes, becauſe they are many, and ſtrong. Let who ſo will, put their confidence in Chariots, and in horſes; I will remember the Name of the Lord my God, and ſtay upon him. He is a ſure refuge, a preſent help: The horſe is prepared againſt the day of battel, but ſafety is of the Lord.

MEDITATION XVIII.

Upon the sight of Bowlers in a Green.

WHat an emblem of the world have we here in this Green? what making and aberring of parties! What calling to strain ends some one way, and some another; according as they are biassed? and most are short, or over, or wide; and few there be, that get to ly neer the mark they aime at. All are very busy, and clamorous; and yet none enjoy the sport so much, as those that have no part in it, but are standers by, and disinteressed persons. It is a priviledge next to that of God, and Angels, to be a spectator in the world. Lord, while others affect to be gamesters here, let me be in the number of those that look on; or rather of those that look up; so shal I have a double advantage both in security from loosing any thing here, where I adventure nothing; & as I shal be sure to win all that I can desire hereafter, whilst I set mine affections on things above.

Is is a measuring cast, whether it be better sport for the bowling, or the bowlers; of the two, the last would make one laugh most; and therefore I think the best part of the sport lyes on their side. Certainly there cannot be a better jeast seen then the antick figures, into which they screw themselves; nor a greater absurdity heard, then the sensible advice that they cast after their senseless bowles; now and then to have them rub; now and then, to have them fly; and to observe their impatience (many time, to a degree of desperation) if they chance not to run correspondently to their flexures, and cringes. Which

is the difference in point of folly, between asking Counsel of a stock, and giving Counsel to a block? The Moral of it may serve to inform us, that all passions, in their excesses, are unbecoming.

But where is the fault, if the bowl do go wrong, is it not in the hand that misguided it? and yet rather then fail, we can lay the blame, either upon the lightness, or heaviness, or biass of the bowl. We are naturally loth to own what we do amiss, and are willing to discharge our errours upon others; tho never so much guilty our selves. We know whose plea it was, the woman did it, and the Serpent did it, but that would not acquit.

It is true, tho a bowl be never so well delivered from the hand, it may meet with such rubs in the way, as may either retard, or divert it, and therefore there must be a consideration had accordingly, to give it a fit strength, to carry it thorough those accidents. They do well that begin well, and ground their designs well, but if they do not allow for a rub in their cast, it is odds if ever they get home.

It is a great advantage (especially to an unskilful bowler) to have a knowing friend to give him ground; and it is no otherwise in the mannagement of affairs in the world. The greatest, and most prudent persons, that have lived in their generations, have been most careful in this point, to have men of advice about them. To say nothing of those *Persian Monarchs*, that had their Counsellers, whom they called their eyes, to guide them in the conduct of their Government; nor of the *Assyrian Ahasuerus*, whose manner it was, in matters of law and judgement, to consult his wise men, that knew the times; *David*, the man after Gods own heart, had his *Achitophel*, an oraculous Counsellor, if he had had honestly to his wisdome; *Solomon* the wisest of all men, was not without his *Erbam*, and *Haman*, and *Chalkol*, and *Darda*; and if *Rehoboam* would have taken that ground which was given him by these old men, that had stood be-

love his Father, he might have done well, but his ... wheeled him to the young men, that were brought ... with him, and so by their misguiding him, he lost ... Tribes at a cast; where no Council is, people fall ... in the multitude of Counsellers there is safety. How ... and happy are they that have God to give them ... who is the Counseller? and that can hear him ... directing them and telling them, this is the way, walk in it. O my God, give me a hearing heart (according to the prayer of that wise and royal servant of thine) that thy pure Commandment may enlighten mine eyes, to discern the way wherein I should go, so shall I be sure not to cast away mine indeavours whilst I follow thine advice, who art both my guide and my way, and the only way of truth.

It is an unlucky thing to have a bowl lye short in a good ground; for thereby it doth not only lose the cast it self, but it becometh a stumbling block to others. We have many such short casts made in the world, by those who begin well (in the Spirit) and, with the Lawyer in the Gospel, run far towards the Kingdom of God, but then grow weary of well doing, and end in the flesh; in *Agrippa's Almost*, whereby they are both loosers themselves, and hinderances to those that would willingly fling home, and so become answerable both for their own, and for other mens sins. That condition must needs be sad that cannot be amended, but by knocking up.

It is a part of the sport to see, how by a lucky hit an unlikely bowl may sometimes come to lie near, which without that chance, would have been far enough off. There be such bowlers among us, that get more by justling and knocking, then by fair play. But yet it is here, as it is abroad in the world, the best bowls may have the worst luck; all the huddle is about them, and none are struck at, but those that are near the Master. O my Soul, whilst others, with much trouble, and hazard to themselves, are casting at greatness, and honour, let it be thy business

and

in at goodness, which is indeed the only true greatness; and then however the world may strike at thee, even to the turning of thee out of the green, the greatest blow it can give thee, will but make thee a voucher in Heaven.

MEDITATION XIX.

Of Hunting.

IT is observed by some, that hunting hath an ill name in Scripture; and that we do not read in all those sacred Records, of any one good man that did affect it. *Nimrod* the mighty, and the first hunter, who was in after-times deified in memory of it, under the name (as some write) of that constellation, which we call *Orion*, with the dog-star at his heeles; and *Esau*, the cunning hunter, are both therein sufficiently branded, the one for his oppression, the other for his profaneness: The very term of hunting is seldom therein used, but in an evil sence; so we read of violent men, hunting one another; of evil, hunting violent men; of the adulteress hunting the precious life; of false prophetesses, hunting Souls. All which notwithstanding, it will not consequently follow, that hunting is in it self illegitimate, because the name of it is thus applied, or because the thing it self hath been, and is by many abused. To say nothing of those arguments used by some Philosophers in justification of it; as that it is a manly exercise, whereby mens Spirits are quickned and sharpened, and their bodies corroborated, and hardened, and fitted to undergo the service of the field: & that it is but just, and natural, for men to take this freedom, upon the account of their dominion over the creatures, which

are

are naturally theirs: *It* may be enough to say, th
God hath in his word permitted it, with this on
caution, that the blood of those creaturs, that we
taken, and killed in hunting, should be powered o
and covered with the dust; which was but the sa
prohibition that was given against the eating of
flesh whatsoever, with the life thereof. Gods pe
mission is the best commission we have for the use
any pleasures, and therefore may suffice to authori
this. *I* might alledge out of Historie, that S
John the beloved disciple is reported to have be
a great lover of this sport, as some prove that a go
man might, and that no lass then a holy pen man
the Scripture did affect it. But I pass it by. O
God, thou knowest that our fraile, and weak bodi
have need of recreations, and divertisments, as w
as of food and raiment, to preserve, and susta
them in a good habitude; let me not live to ab
this libertie, which thou art pleased to allow; ei
by over affecting it, or by turning my delight in
to a Sanguinary wantonness, but do thou teach
by thy grace, so to use thy Creatures, in a moder
sober way, as having a dominion, but not a tyran
over them; and that it may be my principal end
this exercise to improve my health, and strength
the advantage of thy service; that there may be
an inscription of holiness upon the belly, as well
upon the bowels; upon my pleasures, as well
upon my most serious, or necessary actions, so
whatever I do, (whether *I* hunt, or whether *I* e
or drink) I may do all to thy glory?

What a breach of the peace hath sin made in t
world? not only between God, and man, and m
and man, but even between brute creatures. If
it not been for that common make bate, the L
and the Kid, the Wolfe and the Lamb, the Hou
and the Hair, might have line down together
good Friends. *It* is a sad thing to consider that
is the Master of the game among us, and that we a
sa

line to be beholding to the Devil for our sport? O
y God? Let the sence of this, lay such a restraint
oon mine affections, that whilst I follow this sport,
hich is occasioned by the entrance of sin, I may
ver be so foolish as to make a sport of sin, but that I
y make it may game to hunt that out, and to de-
oy that, which would otherwise pursue me to my
struction.

There be several sorts of chases in the world; some
beasts of prey; others weak, harmless creatures.
e first was *Noble*, and had a gallantry in it, when
en took pleasure in freeing their countries from
at what was noxious, and destructive; but as
ople grew degenerate, and base, so they became
eary of sporting with danger, and contented them-
ves with smaller game, such as they might play at
th more safety, and now the poor Deer and Hare,
in effect pay for all. They that do least hurt, suf-
most. It is no otherwise in the course and prac-
of the world, wherein those of strength, and
wer, instead of opposing others that are in a con-
iracy to rest their violence, do commonly turn upon
ch as can make least defence, and devoure those
at are more righteous then themselves. There is
me enough in the world besides, but the poor man
at departeth from evil, is the easiest prey.

But what an insatiety is there in all these delights,
hich with so much paines, and clamour we pursue?
hen we have taken what we hunted through thick
nd thin, the roasting comes to a poor businesse. All
e delight seemes to be in the paines we take. Our
ry pleasures, as well as our cares, grow in the thorny
round, as it is said in the parable of the seed. There
no end in worldy desires, but even when we have
hat we would, we find we have not what we would!
O my Soul, let this very dissatisfaction teach thee
at there is nothing here, worth the desiring. The
me we hunt would not be in so much danger, but
r the sent thereof, which it carries with it self, and

yet

yet leaves behind it, and upon which it is follow
As we hunt other creatures, so we our selves are hu
ed by that roaring Lion, the Devil, that seeks to de
us; and yet we might be save enough from him
if were not for the corrupsion that is in our own
tures, but every man hath an evil man within him,
there lyes the sent, upon which we are pursued.
liver me. O Lord, from the evil man: from that
man, which is my self in my self, and I shal not
what the Devil can do unto me!

I have often seen a hunted Hare when she is h
run, get into a flock of sheep, and put the hound
a loss, by keeping among them in their walk. O
Soul, as thou desirst to save they self from the
stroyer, follow the example of that poor creature,
thy way by the foot-steps of Christs Flock, and k
eloie to the Shepheards tents, so shalt thou put
enemy of thine to a loss, and remaine safe under
protection of the great Shepheard of the Sheep,
will in no wise cast thee out, and out of whose h
none can pluck thee.

It is remarkeable that there is nothing that bu
so like a Hare, as a Lion; both using alike the s
arts and doublings, when they are chased. There
a coincidence in extreames: Fear and courage m
many times act a like, and are not incomparible in t
same subject. One may generate the other. Despe
ation, which is the depth of fear, doth many tim
(being sharpened by necessity) excite courage, a
beget hope. Temerity, which is the hight of co
rage, doth often (from experience of danger) bre
caution, which is a discreet fear. Lord grant me su
a sanctified commixture of both these affections in t
temper of my mind, that in the greatest trials, a
dangers, when I am most put to preserve my self,
may use no other doublings than such as may cons
with the Hare and the Lion, with a fear of thee, a
a boldness in thee; that even at what time I am afra

ay truſt in thee; ſo ſhal I whilſt I fear thee, fear
hing.

is a great diſadvantage in hunting, to meet with
much game, and ſo have ſeveral Hares on foot at
; and it is no otherwiſe in the purſuit of worldly
rs; they that buſy themſelves in ſtarting ſeveral
pes, and projects together, do nothing but change
run from one think to another, and ſo come home
their labour for their paines; like thoſe prag-
cal *Theſſalonians*, they are buſy bodies working
at all; all they do comes to nothing. Lord,
ſt others looſe themſelves in the vanity of their
imaginations, and are incumbred in many things,
thoſe (for the moſt part) farr from any tendency
ſervice of Chriſt; let it be the delight of my
, and the indevour of my life, to hunt after the
thing needful, and to fix my choice upon that
part, which ſhal not be taken away from me. O
God, thou art the only adequate object of my
es; thou haſt promiſed that thou wilt be found
hoſe that ſeek thee, and that thou wilt not be
ht in vain. My Soul follows hard after thee
e, and none but thee) O let me find thee, and be
d in thee; ſo ſhal *I* at once, take and be
; apprehend, and be apprehended, and in both
ade everlaſtingly happy.

ME

MEDITATION XX.

of Fishing.

Of all recreations, Fishing is the most agreeable to contemplative Spirits, as being a sedate quiet sport; free from those clamours, and disturbances of the senses which usually accompany other pleasures of the field, and not so ingrossing the mind, but that withal it is at a freedom to intertain it self with good thoughts; in which respect, it is by some of the School, preferred before hunting.

But yet how delightful so ever it may be as a recreation, it is but a poor business to make a trade of; and if we were called to it under that notion, we should quickly be ready to leave our nets, to follow a more beneficial vocation: Such is the power and operation of fancy upon the will, that by representing the pleasure of freedom unto it (which it naturally affecteth) it can induce it to like or dislike the same thing, more or less, according to the liberty, or constraint, wherewith it acteth it. There is a pleasure in willing.

But how hath God honored this despicable trade, and the followers of it, which his presence, and miracles passing by the wisemen after the flesh, the mighty, the noble; and choosing a few simple weak, poor Fishermen with their cloths hardly dry upon their backs, to promulgate the glad tidings of his Gospel to every creature; calling them from mending their nets to mend, and reforme the world? O the infinite wisdom of the foolishness of God! O the unsearchable

ength of his weakness. Blessed be God for Jesus Christ; and let no flesh glory in his presence!

It hath even been the ambition of the Devil, to be like the most High, in the imitation of his actings. As Christ hath his Fishers of men, so hath that wicked one his, who many times (to conceal themselves from the eye of the world, and that there may be the less perspective into their methods) do croude into Christ's boat, and put hard to have an oare in it, as if they were of his gang; transforming themselves into the Ministers of righteousness. It is the misery of the [illegible] of men that many times they are not so careful as they should be, to try the Spirits whether they be of God, or no; whether it be a good, or a bad Angel that is stirring in the waters: And hence it is that [illegible] want of distinguishing rightly between the motions of the Spirit of Christ, and the suggestions, and illusions of the Devil, it comes to pass that so many fall into the snare of the Devil, and are caught by him, as the [illegible] that are taken in an evil net.

They, that are Masters at this Sport, do not when [illegible] bites, immediatly twitch him up, but having [illegible] him give him line, and let him seemingly [illegible] away with the baite, whereby to hooke him the [illegible] surely, and at last, with the more ease to draw him up. Is it not otherwise, when a sinner bites at a [illegible]ration, and the Devil strikes him, he is con[illegible] to give him Scope to enjoy the pleasure of his [illegible] for a season, but it is to have the surer hold of [illegible], and to make a prey of him with the less trouble. When fish are inclined to bite, a small thing, a [illegible] or the very likeness of a flie, an artificial flie, will [illegible] sufficient bate for them. We are ready to [illegible] the simplicity of those poor Creatures, to see them [illegible] easily deceived; and yet do not consider with what [illegible]lity we our selves are taken, when we catch at the [illegible]thless vanities of the world; and are taken with [illegible] appearances of honour, riches, pleasures, which [illegible] deceitful, and have nothing in them. But that is

true,

true, which the plain dealing Confessor told P[illegible] the Second of Spain (who doted upon a Lady, [illegible] was none of the handsomest) It it all one to the D[illegible] how, or by what meanes he takes a man, (who[illegible] with an ill favoured face, or with a Beauty) his p[illegible] sure lyes in the taking; and those are welcome[illegible] him that will be damned with the most ease.

It is ordinary with those that delight in fishing, [illegible] bait certain places where the fish are aptest to [illegible] quent; but in this point, the Devil hath the ad[illegible] tage above all others, that he hath his baits [illegible] places; Court, Country, Pulpit, Bench; fitted [illegible] all conditions, all ages, all complexions; agreeab[illegible] all that is in the world, the lust of the flesh, the [illegible] of the eyes, and the Pride of life. Who can esc[illegible] his snares? O my God, when I reflect upon [illegible] own condition, how miserable do I find it to [illegible] which of all his baits (that have fallen within [illegible] reach) have I not bitten at, and swallowed? [illegible] now how many hooks have I within me? whe[illegible] the sweetness, where is the pleasure, where is [illegible] profit of those sins whereof I am now ashamed? [illegible] by a sad experience I find, that as I have ca[illegible] the baits, so the hooks hath caught me. [illegible] shal deliver me? Who can? None can, and [illegible] but that gracious ever blessed Redeemer, [illegible] gave himself a ranson for me, and by his own d[illegible] hath made a way for me to escape; who hath no[illegible] ly freed me, but taken him that took me; and [illegible] by being taken himself by him; conquering him [illegible] death, that had the power of death; and by the [illegible] ventage of that victory, leading my captivity cap[illegible] What shal I render? To him be all glory, and p[illegible] and thanks.

MEDITAT. XXI.

Upon the Sun-setting.

BY what insensible degrees, and yet how speedily, hath the Sun traveled his day's journey? it was but some hour's since, that he arose, and shewed himself to our Hemisphere on the uttermost end of Heaven, and he hath already finished his Circuit to the other end thereof. Dayly day unto day uttereth speech, and in their language seem to put me in remembrance, that I am going, or rather (as *Job* phraseth it) posting a circuit too from earth to earth: From the dust, of which *I* was originally taken, to the dust, into which I must finally be resolved.

When I look back to the morning of my life, and consider my time past, methinks it is but a very little while, since I came out of the Chamber of my Mothers Womb. *How* soon is the tale of threescore and seven years told? shal I say, according to the impriety of some Languages, that *I* have so many years? may rather I may say, I have them not; according to the expression of *Hezekiah* (tho something another sense) so much of mine age is departed from me; and is as dead, as nothing to me. None can say he is the same Yesterday, and to day, but he that is for ever. How is my time stolen away, and so much of my self gone with it? before I can well take notice, what a clock it is with me, *I* find my self in the evening, or rather the night of mine age. It is a sad thing for a man to sleep out his best time (as it was said of *Epimenides*) and not to wake till he be old, and then to bid the world good morrow, when the

world may bid him good night. Lord, since the time past is so fluid, and transitory, that it is gone before I can say what it is; and the time to come is uncertain, that I know not what may be to morrow, no not what the next moment may bring forth; teach me, I beseech thee; so to husband my time present, that in this my day, or rather in this my Now (which is all I can call mine) I may so live to thy praise, and glory, as I would live mine eternity hereafter, which (without pain, or trouble) is an everlasting praise.

The motion of this glorious Planet is hardly to be discerned, but in rising and setting of it; at noon when it is at the height, it seems to be at a stay, as if it were there to stand still, as it did upon Gibeon. The like may be observed in the course, and progress of our lives; when we are gotten up to our middle age, which is our Meridian (when we are in the strength of our years) we appear to be at a kind of consistence, not sensible of any motion toward our appointed change; but in the beginning and ending of our days we may without any great difficulty remark how we gradually rise, and set. It is apparent how our infancy grows up from a sensitive, to a rational condition, and how by little, and little, our reason comes to maturity; from speaking as Children, understanding as Children, and thinking as Children, we become at length men, and put away childish things. And so likewise, when the evil dayes overtake us, and the years wherein we have no pleasure, it is for the most part easie to observe, by what degrees our shadow goes down. Lord I am now near my Sun set, and can now but plainly see my self halting to the place of my long home; my Sun, and Light, and Moon, and stars grow dark, the Clouds return after the rain, and one infirmity follows upon another; O let these signs of my approaching night be as so many tolls of my passing Bell to warn me that my dayes are ext[illegible] and that my grave is ready for me, that according I may make my self ready for my grave, and not [illegible]

my self to fall asleep when I should be fitting my self to go to bed.

With what a full-faced, glorious Aspect, doth the Sun now look upon this inferior world, and in his lowest condition, appear greater, than at another time? it is no otherwise with a noble hearted Christian, who though he be never so low laid in the opinion of the World, yet retaineth an undejected countenance, and breaketh thorough all interpositions, with so much the greater bravery, and lustre.

It is a pleasant sight to see the Sun in his going down, how he doth not only shew forth his own tendency to the uttermost, but many times, out of abundance, irradiate the clouds about him, and gild, and enamel them with his departing beams. A dying Saint is a setting Sun, and in his going down to the grave doth not only shew his own brightness, and glory, but often communicates the divine tincture thereof to all about him, and gives them occasion by the light thereof, to glorifie their father which is in heaven. Let the foolish world adore the rising Sun, God grant I may set clear, and by my dying example illustrate others, and thereby induce them to praise him. Better is the end of a thing than the beginning, and the day of death, than the day of birth.

But let the Sun set never so clear; we see it many times followed by mists, and noysome vapours (the ancient Persians sent their Imprecations and curses after it) there is no person so innocent, but when he is laid in his grave, may have his memory bemisted (as it were) and clouded by the stinking vapours of malice, and envy. Our Saviour himself (that Sun of righteousness) was no sooner set (tho with so much glory, that the beholders, even his enemies, acknowledged him to be the Son of God) but the chief Priest and Pharisees endeavoured to cover his sacred face with darkness, aspersing him as a deceiver, and bribing the Guards to belie his Resurrection: if they have done these things in the green tree, what can

the dry expect? the disciple is not above his Master; and the charities of the world are still the same.

It is a sad thing to have a guilty soul: this Sun-set, which otherwise I might behold with comfort, as putting me in mind of the approaching time of my rest, is to me an exprobration; at once remembring me of the command, not to suffer the Sun to go down upon my wrath; and condemning me for suffering so many Suns to go down in my passion. O my God, if thou shouldst deal with me according to my desert, in what a Cloud should I be set? But thy goodness shines in my wickedness. O let the brightness thereof dispel, and scatter those Clouds that are in my perverse nature; and then although the days of my life have been frequently overcast by my exorbitant passions, I shall hope in this evening of it, to go down in the serenity of thy mercy, and to set in thy love!

But what do I speak of rising, and going down, as if the Sun went higher, or lower, at one time than another, and were subject to excentrick motions in that glorious luminary, however it appears unto us? It is constant to one, and the same rode; and is as high at night, as it is at noon, or morning. It is so with a mind well trained, and exercised in vertue and piety; which although, as to outward things, it may appear subject to variations, (now and then abused, now and then abounding,) yet in it self, it is above all sublunary changes, neither elated, nor dejected, and keepeth an even course, in a constant equi-distance from earth, and all earthly things. Lord give me that mind, that whatever my state and condition be, I may keep still at one, and the same height, and in a regular motion; that in all mutations, I may be one and the same man: So shall I be happy in my conformity to thee, who art ever the same, without shadow of change.

But the Sun is set, and how soon are all things benighted with it! what are all the comforts of this World, when the light of Gods countenance is withdrawn!

drawn? when thou O Lord hidest thy face, it is no marvel if we be troubled. As thy light is a rejoycing to us, so the privation of it, is at once both uncomfortable, and dangerous: thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth: in a spiritual sense, when it is night within us, all our lusts and corruptions are in motion, and that roaring lion that seeks to devour us, is most stirring and active: darkness, and cruel habitations go together. O thou who art the true light of the World, and whom no darkness can comprehend; lighten my darkness; be my Sun, and I shall have no need of this Sun; be my shield, and I shall fear no danger; I shall be at once safe, and happy.

If the Sun when it sets should bid us good-night for ever, what a sad world would there be at his departure? now we are not troubled at it, because we know it will rise again; it should be no otherwise with us upon the departure of godly friends and relations: why should we grieve so immoderately, many times, for them, as if we had no hope, when we know that they shall as surely rise again at the last day, as the Sun shall arise the next morning? we have the assurance of Gods own word for it, that if we believe that Jesus died, and rose again, even so those also which sleep in Jesus he will bring with him; and that, with this further advantage to them, that they shall then appear in glory, and shine like the Sun in the Kingdome of their Father, never to set more: what would we have more? Lord teach us to comfort one another with these words.

It is observed that a clear evening, is for the most part, a forerunner of a fair morning, especially if our Saviour himself told us, the Sky be red. O God grant that at my last end, I may leave a clear story behind me, and discern a red sky over me, painted with his most precious blood; and it shall be prognostick to me of an everlastingly happy to-morrow.

ME-

MEDITATION XXII.

Upon my lying down to rest.

ME thinks, I have had a long dayes journey in the world, and a wearisome; accompanied with blustering weather, and rugged ill wayes; and now, a bed would do well: there is a time to every purpose under heaven; a time to travel, and a time to rest; a time to wake, and a time to sleep; a time to be born, and a time to die; the longest day hath a night, and the longest life, a death; the one is the emblem of the other: those fathers before the flood, *Adam*, *Jared*, *Methuselah*, that made nothing of a journey of nine hundred years, and upwards, had their bed time, as well as their rising; and after their reckoning of so many Ages, what do we read of them, but that they died, and they died, and they died? this is the end of all men, and the living will lay it to heart! *It* is late, and I cannot but confess *I* am tired, and my bones would gladly be at rest; yet such is my infirmity, that when death is ready to come in, to help me to bed, *I* am startled, and more willing to sit up and keep him out of doors, like *Jehorams* Messenger, then to be troubled with such attendance. O my soul, what is the matter? it is for children to apprehend bull-beggers, and to be afraid to ly to sleep in the dark: be not frighted with a name: death is no more the thing he was; the King of fear is departed; death is dead, as to any hurt it can do thee; and yet *I* may say, so far alive, as to serve thee: he is thine, without any more tergiversation; therefore, O my soul,

ful, prepare thy self for thy last rest, and in order thereunto, acquaint thy self with this pale complexioned Servant before hand, that his face may not be strange unto thee: we do not affect to have strangers about us, to help us off with our cloths, but such as we know well: accustom thy self to entertain communion with him; go down to the Potters house, as God commanded the Prophet; that is, as some Expositors say, descend to the consideration of mortality, and so live to day, as if thou wert to be taken from me, to night; so shall death never be a surprise to thee, but whensoever he comes, he shall find thee ready for him. That person is in a sad condition, that looks for death, and cannot find it; but he is a sadder, whom death finds, before he looks for

The way to sleep well at night, is to exercise well in the day: the sleep of a labouring man is sweet, saith the Preacher. Death is but a long sleep; and if we would hereafter rest with happiness from our labours, we must so labour here, that our works may follow us hereafter: if we so sleep, we shall do well!

We are not troubled when we lie down to take our natural rest, upon the confidence we have in God's ordinary providence, that he will raise us up again; why should Christians, that do, or should know the Scriptures, and the power of God, be more anxious, and doubtful of their eternal, then of their natural rest? this is nothing but our infidelity, for upon true account there is more uncertainty of our waking out of our beds, then there is of our rising out of our graves. None can tell when he lies down, whether he shall see any to morrow in this World, or rise no more till the Heavens be no more, but as to our Resurrection, we are already so far raised, as Christ our head is born, who is our resurrection, and our life. Lord increase our faith!

But what is it troubles us? is it the thought, that we shall live no longer? We may as well lament

that

that we were born no sooner; it is but a measuring cast, between the time when we were not, and the time when we shall not be, one is as inconsiderable to the other: if it be a matter of sorrow to think that we are mortal, it may be a just cause of rejoycing, to consider that we are so near being immortal: it was (as some hold) the mercy of God, after our first Parents had eaten of the forbidden fruit, and thereby made themselves, and their posterity miserable, to prevent them that they should not eat of the tree of life; for then both they, and we, had been everlastingly miserable. *Mortality is a mercy!*

But possibly it is not death, but dying (that which the Philosopher calls, the pomp of death) that is so much apprehended: the pangs, and convulsions of death have a horrid Aspect: certainly in those things we do many times but fright our selves with our own fancies; for when we think those agonies insupportable, nature is spent, and often senseless. But admitting the worst; as our desire to sleep makes us lie with some tossings, and tumblings, and disquietings before we can well settle to rest; so should our desire to depart, and to sleep in Jesus, prevail with us to endure those sufferings, which are but for a moment, but are followed with a quiet happy rest in the bosom of our Saviour to all eternity.

But it is a dismal thing to flesh and blood, to think that after death, we must lie rotting, and corrupting in a dark silent grave; and that when we are reduced to dust, as we were grass, when we lived (in regard of our frailty) so we may come to be grass again after we are dead (in a literal sense) and so pass away into several other substances: this, *I* confess, might justifie some melancholy thoughts, if we had no hope; But when we are taught of God, that after this life ended, our spirit shall return unto God who gave it: and that after this world ended, our dust shall be raised again, and recompacted into a glorious body, cloathed with immortality, and honour, and

reunited

reunited to our Soul; both, to be for ever with the Lord; we may bid defiance both to death, and the grave. O death where is thy sting? O grave where is thy victory?

But what needs all this perswasion? is it not in our choice, whether to die, or not? if we must die (as die we must) it is a perfect folly to be unwilling to do that, which of necessity we must do, whether we will or not: take courage then, O my Soul, and act thy last part handsomly! it is a degree toward dying well, to be willing to die!

But *I* am dead; what do *I* talk of dying, or the fear of dying? my whole life, is but a continued death. I have more reason to be apprehensive of my living, then of my dying; for I can never hope to live, till *I* die; that which we call death, being in truth, but the dying day of our death, and the birth day of our everlasting life.

Nay, I am not only dead, but in a great part buried: how much of my self, is already laid in the dust? death hath taken three of my ribs from me, and so many of my limbs, as I have lost children by. At stroke. My dearest relations are gone to bed before me; to what purpose serves this fragment, this remainder of me here? Lord, take all to thee; let me not lie half in the bed, and half out: thy bed is not too little, not thy coverlet too narrow, but thou hast room enough for me: receive me *I* humbly beseech thee, as thine; I am thine, O save me. Lord now lettest thou thy servant depart in peace! In thy name, I lay me down to rest.

FINIS.

A DAILY DIRECTORY

EVery day is a life in little; in the accompt whereof, we may reckon our growth from the womb of the morning; our growth from thence to noon (when we are at the Sun in his strength) after which (like a shadow that declineth) we hasten, to the evening of our age, and so to our Sun set, when we come to close our eyes in sleep, the Image, and representative of death. Our whole life, is but this tale of a day told over, and over. I would therefore so spend every day, as if I were all the dayes I had to live; and in pursuance of this resolution, I would by the assistance of divine grace, endeavour to observe this following daily practise.

1. I Would awake with God, as early as I could. David hath a high expression for this, In the morning shal my Prayer prevent thee; as if he meant to be up first to speak in a stile, that may befit such a worme, as I am; whensoever I awake, I would willingly have my mouth prevent mine eyes, and open first, to shew forth his praise, that so God may awake for me, and make the habitation of my righteousnes prosperous. To this end, I would be careful to ly down at night before, in the peace of God, who hath promised that his commandment shal keep me when I sleep, and

talk

lk with me when I awake; otherwise I may justly
r, that those corruptions that bid me last good
ght, may be ready to bid me first good morrow.

2. I would arise as early as I could, that course be-
g most profitable both for Soul, body, and estate.
Summer time I would be up by five; in winter,
fix, or soon after, as my health would permit, and
nothing intervene of necessity to hinder me. How-
er by Gods grace, it should be mine indeavour to pre-
ve my bed, and heart undefiled, and to yeild as
tle as might be to the foulding of the hands.

3. I would make my self ready as quickly as I
uld, with a special care, while I were dressing my
dy, not to neglect the adorning of my Soul, but to
sure to keep that in a graceful fashion; in order
ereunto I would indeavour (in that
ne) to call to mind (by some ejaculatory Meditations) the benefit of ting on the Lord Jesus; the advan- e of being furnished with the Spi- ual Panoply, the armor of light, of righteousness, on the right hand on the left; and the bravery of wearing a meek, quiet Spirit, which in the sight of God himself is a great price.

Rom. 13.14. *Eph.* 6. 11. *Rom.* 13. 12. 2 *Cor.* 6. 7. 1 *Pet.* 3. 4.

4. I would pray with my Wife (if I omitted to do before I rose) and together with the confession our sins, acknowledge the mercy of God to us both, bringing us together, and in conjoyning not only hands by his ordinance, but our hearts, and affections by the Sacred bond of his love, and implore Sanctification of our condition, that this happy on might continue without any further provocati- berween us, then to love, and good works; or er contention, then that between the Vine, and the ve, which of us should bring forth the best fruit.

5. So soon as I went out of my Chamber, I would re into my Closet, and there lift up my heart

with my hands, as an heave offering to God, in private prayer: and altho I would not absolutly limit myself here in to one place more then to another; yet I would perform that duty there, as constantly as I could, because I have found there is something in the place, that makes impression upon the memory; and my thoughts are easilier recollected, and come sooner, where they have been formerly accustomed to a call.

6. In prayer, whether with my Wife, or alone, I would labour to stir up all that is within me; first to ane awful, reverent apprehention of the Majesty, Power, Wisdom, and Goodness of God *Eccles. 5. 2.* and Secondly, to a care, not to utter rashlily any thing before him; not to *Matth. 6. 7.* use vain repetitions; and not to ask amisse; but to adopt, and sute my *Jam. 4. 3.* requests to his Will; and that in *1 Joh. 5. 14.* as few words as conveniently might be, considering that he is in heaven, and we *Eccles. 5. 2.* upon earth. But yet I would not contract my self, as to make an end before I had done, but so continue in prayer, and watch in the same, till I found mine affections thoroughly warmed, and quickned. For incouragement to this perseverance without fainting, I would indeavour to make use of these, or such like considerations; as first, that I pray to a God hearing prayer, unto whom *Psal. 65. 2.* all flesh should come; a God, that *Luke 11. 3.* heareth, when none else can hear; whom *Isa. 63. 16.* the children (the departed Saints) are *Luke 11. 5.* in bed with him, and asleep, ignorant *Luke 18. 7.* of our condition; That heareth, when *Habak. 6. 7.* none else will hear; at midnight, in *Isa. 63. 23.* the darkest time of our condition; and *John 10. 9.* is willing to be importuned, and to *Psal. 50. 15.* have no rest given him; That heareth while we are yet speaking, and is ready to answer before we can call; That is so willing to

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on the door, when we knock, that he hath made himself the door to give us admission. Secondly, that I pray unto a God, that commandeth us to pray unto him in time of trouble; and (if I may speak it with humble reverence) prayeth us to pray unto him, and is delighted with our voice. And thirdly, that this God is, 1. The Father, and in Christ Jesus my Father; that knows better then *I* my self, what I stand in need of before I ask him, and is able to do exceeding abundantly, above all that I can either ask, or think. 2. The Son, who is not ashamed to call me brother; my Mediator, and Advocate, who ever lives to make intercession for me. 3. The Spirit, (and my comforter) who helpeth mine infirmities, when I know not what I should pray for, as I ought. Lastly, that I have a promise from this good God, to be heard in what I ask according to his will, which should sufficiently imbolden me to come unto the Throne of grace; his hearing, a granting, either of what I pray for; or of what is better, or of what is enough for me.

Cantic. 2. 14
Matth. 6. 8.
Ephes. 3. 20.
Hebr. 2. 11.
Hebr. 7. 25.
Rom. 8. 26.
1 *John* 5. 14

7. I would make it my first study to read some portion of the Holy Scripture, both beginning and ending it, with some short Prayer to God for his blessing upon it, that it might be of edification to me, that my reading of it might (according to that advice of Isaiah, for the hearing of it) not only serve for the present, but be of use for the time to come, as a rule and Canon of righteousness unto me, in the course, and practise of my life.

Isaiah 4. 23.

8. I would walk half an hour, and intertaine my self with as good thoughts as I could; that whilst my body were in exercise, my mind might neither be idle, nor misemploied.

9. The time intercurrent between this and noon I would give either to ſtudy, or to buſineſs, or to company; but if I could chooſe, the moſt of it to ſtudy; which is the improvement of time,

10. Becauſe in reading, as in *Iſaiah.* 4. 23. making many books, there is no *Eccleſ.* 12 12. end; and much ſtudy is a wearineſs of the fleſh; I would eſpecially apply my ſelf to the knowledge of divinity, as that which moſt directly tendeth to the cleanſing of the inſide of the Cup; and leadeth me to the obſervation of my Saviours rule, To ſeek firſt the Kingdome of God, and his Righteouſneſs; which is the beginning of wiſdome, and the end, and concluſion of the whole matter. But yet, I would not altogether lay by the ſtudy of Morality, but labour to make uſe of it in a ſanctified way; and ſo, as that learning ſhould ſtill be ſubſervient to the ſtudy and practice of piety; the eyes of Maiden ſhould look unto the hand of the Miſtreſs.

11. After a convenient time ſpent in my Cloſet, I would, if I had a ſpecial calling, apply my ſelf unto that which S. *Paul* termeth, the doing of ones own buſineſs; and I would be diligent in the purſuance of it: no day (ſo far as I had liberty) ſhould paſs without a line. But however in the want of ſuch a calling I would be conſtant to that general calling which I have taken upon me, and wherein I would be a law unto my ſelf, which is (according to S. *Paul's* injunction) to do good as I had opportunity, unto all, but eſpecially unto thoſe who are of the Houſhold of Faith. This I would have to be the Decretal end (as *Seneca* phraſeth it) the bent, and aim of my whole life, whereunto all mine undertakings ſhould collineate: without ſuch a deſign as this, men live they know not why, they live by fits, and ſnatches, and according to particular accidents, but as to their general, and main courſe, without any certain purpoſe at all; their

their lives are made up of shreds, and fragments, and there can be no continuity, nor suitableness in their actions because they are not of a whole piece, nor all of the same stuff. I would therefore make it my daily business, in all conditions (whether in my special, or general calling) to be one, and the same man in well doing.

12. I would constantly observe to have prayers at noon with my family, and to be present my self at the duty; and that, both for mine own comfort, and for example to my servants; who are then most likely to be wrought upon, and made such as I desire, when I shew my self to be such as I desire to make them. I look upon the example of *Abraham*, as in this particular sufficient to turn all Masters of Families into examples: what he commanded his houshold to do in the service of God, that he first of all performed himself; and therefore as I desire the blessing of *Abraham* upon my Children, and Family, so it should be my care, both to order them to keep the way of the Lord, and by mine own example to guide them into that way, which I would have them keep. *Gen.* 18. 19. *Gen.* 17. 26. 27.

13. At Meals, I would observe a moderation; a mean between eating by the ounce, and by the pound; a sober competent enough, is the best diet. He that exceeds that, makes his Table a snare: In an especial manner, I would avoid drinking further then for the satisfaction of nature: for of all sins, that is the most bestial. Indeed I wrong the beasts when I say so, (for most beasts are sober;) but what a pitiful creature is a brutish man, a man sunk beneath his Species? It is no Hyperbole to say, that drunkenness is all sins, in the complication of it, so that it is a difficult matter to be simply drunk, and no more; to be drunk, and to be guilty of no

more then being drunk. Let the jolly good fellows of the World deride this as a morose, and (it may be) a nice precise humour, I would have them know, that I scorn to make my self a beast in a civility, for any mans pleasure. That is, the worst good manners in the World.

14. I would in the choise of my Company, wherever I were, associate (if I could) with those only, that were mine own way (as I would do, when I went a journey); all my delight should be in the Saints, who are the only excellent ones. But yet because it is impossible, altogether to avoid the meeting with vain, or vicious persons (for then I must go out of the world); I would in mine ordinary conversation, labour to observe these rules.

Psal. 16. 3.

1 Cor. 5. 10.

1. According to the direction of the Apostle, to keep a resolved setled distance with those people that are called Brethren, and are but nominals: those that look one way in their profession, and row another way in their practice; and with such spots in feasts, and meetings, not to commaculate my self, by keeping them company, or by eating with them willingly.

1 Cor. 5. 11.

Jude 12.

2. To avoid, as much as I could, the society of vain as well as of scandalous company; and if I could not do that, yet to stay as little as might be with them; for that (at the best) they do but (in a civil kind of felony) rob a man of his time.

3. In case I were necessitated to be in ill company, then to observe their miscarriages, but this, not to deride them, and to make a jest of them (for he that doth that, doth but rejoyce in the Devils victories) but to avoid them, and from their evil

examples

examples to gather good instruction, as the wise man, when he went by the field of the slothful, became the wiser by remarking his sloth. It is no paradox to say, that wise men learn more from fools, than fools learn from wise men. *Prov.* 24. 30, 31.

4. To make profit of the abilities, and parts of those that are persons of understanding, as I should have opportunity in their company (if they were such as I might be free with) by leading them on to discourse, and by putting questions unto them, whereby to provoke them to shew where their strength lay (as we put water into a Pump, to make the water come) which would be at once a civility to them, in giving them opportunity to make demonstration of their worth, and a benefit to my self, whereby I might receive instruction.

5. In reference to the right ordering of my self in Company, I would set as strict a watch, as I could, upon my thoughts, words, and actions.

1. Upon my thoughts, that they might be free from Impiety, Pride, Covetousness, Wrath, Impurity, and Vanity. To which end, I would study to keep my heart with all possible diligence. 1. By possessing it with a deep, and awful apprehension of the Majesty, Holiness, Omnipresence, and Omniscience of God; the sense whereof was that, which principally secured *Job* from exorbitant fancies. *Job.* 13. 4. 2. By directing, and fixing it upon the love of the law of God; O how love I thy law! saith *David*, it is my meditation all the day. *Psal.* 119. 97. Where the love is settled, there the thoughts will be amused, and busied; as where the carcase is, there the Eagles will be gathered together. 3. By inuring my self to frequent and fervent ejaculations unto God, that the Meditations of my heart might be acceptable in his

his sight; and this was a piece of *Davids* method too. 4. And lastly by committing my way to God, according to *Solomons* direction, that my thoughts might be established: and though I knew I could never keep the door so close shut, but that some wicked, and vain imaginations would be crowding in upon me, yet however by the assistance of divine grace, I would make it my work, to use them like vagrants, and to whip them out again. Those Sparrows, and Swallows, might keep a fluttering about me, but they should never be willingly admitted by me to house, and to nestle, and to lay near Gods altar in my heart.

2. I would set a guard upon the door of my lips, that I might not sin in my words; for in the multitude of words, there cannot want sin. The talking Devil is of more danger, then the dumb Devil, and therefore I had rather at any time be put to repent the saying too little, then the saying too much; for I could remedy the one, but not the other; That which is not spoken may in good time be uttered, but that which is once uttered, cannot be unspoken. According to this caution, I would be careful not to offend. 1. By Atheistical speeches, words clothed with death (as *Syracides* rightly termeth them) tending to the contempt of God, and of Religion, and devotion, and to the profanation of his name; all which kind of expressions may justly be reckoned among the unfruitful works of darkness, as bringing forth nothing either of profit or pleasure to those that affect them. 2. By using slanderous, defamatory words, which commonly are repaid again in the same Coin; and therefore he that will take the freedome to talk of others, what he pleases, must be contented many times to hear that from others which pleases him not. This venome may be vented, either a malicious whispering way, the which is many times more pen-

penetrative, than that which is delivered in a publick manner, as a wind at a Window may do one more hurt, than in the air; or in a jesting way, which is a casting of firebrands, arrows, and death in sport, as *Solomon* expresseth it; or under a mask of friendship commending a man with a But that shall be sure to spoil all the commendation; or with a pretended pity, that such a one should be so, and so; or as not believing the report, which we would have believed: such tongues as these are worse than Dog's tongues, for they are healing, these wounding. To avoid this baseness, *I* would not only look to my tongue, but to mine ears; there may be a slander in hearing, and listening, as well as in speaking. I would not make tale-bearers by listening to misreports; the receiver makes the thief: if the *Master* hearken to lies, all his Servants are wicked, and will take the Wind of him: so saith *Solomon*. But such Masters are seldome wise, and such Servants seldome honest. *Midas* his ears showed what he was. 3. By taking a liberty to speak obscenely, which the Apostle calleth corrupt communication; this is no other, then the semen of lust, when it is set on boyling by the fire of Hell, and there is a contagion in it, corrupting, or (at the best) offending the hearers. 4. By using words of heat, and provocation in argument, or other discourse with any; for passion will never convert reason. In such a case, when *I* met with that distemper in others, or found it in my self, *I* would not heap wood on the fire, by contesting, but either divert the discourse, or end it in silence. The best way to keep the peace, is to hold ones peace. But this will not be so handsomly done, if it be not done at first, and before the discourse grow too warm; as the opening of a water-course is better stopt in the beginning, before it have gained too much.

Prov. 29. 12.

Prov. 17. 14.

much passage, then when it hath blown up the flood-gates, and overthrown the banks. For prevention of the worst, I would be warry not to be too positive, or peremptory in mine own opinion, but to deliver my sense, with a submission to better reason, and with a willingness to be better informed; which was noted to have been *Socrates* his way in argumentation, and whereby he gained so much upon others, and brought them to a concurrence with him; under the notion of one that desired to find out the truth, and to be satisfied in it, but not as imposing his own opinions upon any in a magisterial way. 5. By uttering untruths; by false speaking; than which there can be nothing imagined more servile and base. It is a quality befitting none, but such as go in fear of a Rod, or a Cudgel, Children, or Cowards; and therefore one cannot be too wary in avoiding it. In order to that end, I would be careful in my discourse, to keep the plain rode way of truth; and to be clear, and moderate in mine expressions. I would not affect telling wonders: I would neither tell such truths willingly, as in their incredibility might resemble lies; nor tell such lies, as in their probability might resemble truths. Whatever I said, though possibly I might from the report of others, tell that which were a lie; yet I would be sure not to lie, by telling that for a truth, which I knew to be lies. I would speak the truth in my [illegible] heart. He that believes himself in what he sayes, never lies. 6. By unadvised promises to any person, much more by any rash vows to God, left in keeping them, I might insnare my self: or in violating them, injure others, and sin against God. He that promises more then he is able to perform, is a vain weak man; he that promises more then he means to perform, is a false unworthy man. The word of a

person

erſon of honour ſhould be led by his thought, and followed by his deed. Above all, there is no dallying with God, in what we have promiſed, or vowed to him. He hath no pleaſure in fools; ſuch as after vows make inquiry. It is not enough for one to ſay, it was an errour, and then (as upon better adviſement) to vow, not to perform his vow, as that Heathen did. God will not be mockt. He expects indelaid payment. I would therefore be cautelous before-hand how I bound my ſoul with any ſuch bond; but having once taken the obligation upon me, I would by all lawful means, and with as much ſpeed as I could, reſolve, and indeavour to perform it. 7. By oſtentation, and braging of any thing done or to be done by me; for this vanity is moſt tedious to the Company, and in Spiritual matters, odious to God. It is offenſive to others, who, for the moſt part, are lovers of themſelves too, and apt to look upon it as a diminution to their worth, to hear another ſo exalt, and proclaim his own; and it is a ſin againſt God, to rob him of his honour, and glory, by Idolizing our ſelves, and ſacrificing to our own parts, and abilities, when we have nothing, but what we have received from his divine beneficence. If therefore thorough the grace of God actuating my weakneſs, I had, or might have done any thing in any meaſure commendable, I would (according to *Solomons* advice) let another man extoll it, and not mine own mouth. He is hard put to it, that muſt feign to be his own trumpeter. There is no greater ſign of emptineſs then for a man to be full of himſelf. 8. By unadviſed diſcloſing of matters of ſecrecy, whether concerning my ſelf, or my friend, to the publick. He that ſuffers for that fatality, can juſtly

Eccleſ. 5. 4. 6.

Prov. 20. 25.

Plut. in Lacon.

Prov. 27. 2.

justly blame none but himself; for why should another man be tied to keep his Counsel, that could not keep his own? 9. By taking a freedom to chide in my family in a violent passionate way, and with unseemly expressions. So did not *Job*, and so would not *I*: for every *Master* hath a Master in Heaven, with whom there is no respect of persons: from the highest to the lowest, all are in the same relation, fellow-servants unto him. He that made me, made them, and nothing but his free grace put the distinction between us; without which, I might have held a Trencher to them, as well as they to me. *I* would therefore so use them, as I would be used by them, if I were in their quality. My indeavour should be to give them that which were just, and equal; to take care of them upon all occasions; to shew my self affable to them, forbearing threatning, and harshness; and by that carriage to oblidge them to be, not only faithful Servants to me, but (according to *Seneca's* phrase) humble friends. But in case *I* should find my self necessitated to take notice of faults, and to express a sharpness upon it, as sometimes, and too often, there might be occasion for it, (which if I should not be sensible of, I might quickly be Servant-ridden and reduced to that Proverbial condition of the Major of *Senegalia* in Italy, to command, and do it my self) I would be careful to bridle my passion, so as that it might not run away with me, but that *I* might be able to manage it, and to keep it within the ring and compass of these considerations. 1. I would shew a present sence of any dishonor offered to God, either by prophane Speeches, or wicked actions, with a further allowance to my self to chide in this case, more in any else both as the concernment is higher

Job 31.13.

Ephes. 6. 9.

Ephes. 6. 9.

Ben. Ep. 47.

higher, and as I might with more safety trust my dull heavy affections for mounting too fast upwards. But then I would intermingle mine anger with greif (as our Saviour did) *Mar.* 3. 5. for the hardness of their hearts that had so offended, and indeavour to convince them of of their sin, and to reduce them to repentance. 2. I would not discover mine anger too often, or upon light occasions, for that (like the frequent, and ordinary giving of hot water,) would abate the operation of it, and at last render it ineffectual and despicable. 3. I would not chide the air, when my Servant had misdemeaned himself, but fix the blame upon the person, and that (as *Paul* rebuked *Peter*) to his face; for to make a clamour against any behind their backs, and to say nothing to them when they came in presence, would be but a disturbance to myself, a jeast to those that should have the reproof, and an emendation to no body. 4. I would be moderat in chiding, when soever I were put to it. He that goes beyond that measure, deserves to be chidden himself; as *Plutarch* was justly told his own, and reproached as a person not worthy to be called a Philosopher, for that having written so much against anger, he himself gave so much way unto it against his Servant. 5. I would be careful not to retain mine anger too long, least it should grow sower, there may be a passant anger in a wise man, but we know in what bosome it resteth. 6. I would avoid occasions of anger, and not be too curious, and inquisitive after all words that are spoken, least I should hear my Ser- *Eccles.* 7. 21. vant curse me; and therefore if my Servant would not amend by fair means, I would resolve to part with him, rather then to keep him, to the hazard of my making my self the worse by my

passion, because he would not be bettered by my reason. Lastly, if at any time I should find my self transported to sin in this way, I would labour to be humbled for it, and to be angry with my sin, which is the right way to be angry without sin.

3. I would take heed unto mine actions: 1. Not to do any thing that might give occasion of Scandal whereby I should at once dishonor God, open the mouths of the wicked to blaspheme, greive the Spirits of good people, and wound mine own conscience. I like not the humour of those that dispise a bad fame, for none do that so much as those that despise the vertues that produce a good fame: and this shewes worst in those that are greatest, as the scandals they give are more exemplary then others; for the faults of great men can never be small. But there is a twofold scandal; the one real, the other imaginary, and in appearance only: I would if I could avoid both; but it should be with more sollicitude for the one, than the other. For the first, I hope I should as soon choose to dive into the bottom of the Sea with a Mill-stone about my neck, as in a real way be guilty of it, as to the scandalizing of the least of Christs little ones; but for the other (which I reckon all offence taken, and not given) such as is grounded upon unsound and depraved opinions about things indifferent, or impertinent, I would not asserve my self to any mens fancies, and Chymera's, and I know not what dominations, and spirits of the Air, but either give a rational satisfaction for what I did, or (if that would not be taken for good payment) acquiesce in the satisfaction of mine own conscience, and stand fast in the liberty wherewith Christ had made me free. I had rather never have been, born than that it should be said of me, that I had committed murder, or adultery, or felony; but if any should charge me with pride, or singularity, for not going

going to a Play, or a Tavern, or for not using that freedom, and liberty in my discourse, and conversation, that others did, I should be so far from being troubled at it, that it should be a comfort to me to be found guilty of such innocent scandals. *I would* be wary not to give the men of the World advantage to tax me in the course of my life with any thing of dishonor; but if all the occasion they could find against me, were but concerning the law of my God, and my devotion to his service, I hope *I* should never shut the window for it. *I would* therefore make it my care, and constant indeavour to provide that whatsoever I did, might not only be good but of good report, and honest in the sight of honest and good men, that my good might not be evil spoken of by them: But for those that are without; I shall say no more. 2. I would be careful, as to do good, so to do that good in a good manner, which is to do it well; for a thing done, may be good in the substance of the work, and yet vitiated in the manner of the doing of it. *Cain* and *Abel*, the Pharisee and the Publican performed both the one, and the other, the same duties; but with so much difference in the manner of their performance that God had respect unto the one, and not unto the other; he justified the one, and rejected the other. For my better direction herein, *I* would indeavour. 1. To be good; for as things be, so they operate; every good tree bringeth forth good fruit; and herein *I* should be conforme to the nature of God himself, whose character it is to be good, and to do good. 2. Not to rest upon a moral goodness, but upon mine implantation in Jesus Christ, and to bring forth fruit in him. 3. I doing good, to make use of none but good means; I would not

Math. 7. 17.

Psal. 119. 68.

John. 15. 5.

Isaiah 61. 8.

do

do a wrong to do a right; God hates robbery for burnt-offering. 4. To place the good *I* would do, upon a right object; upon those that want, and not upon those that have enough. What

Prov. 21.16. is poured into a full vessel is so much Spilt; and therefore *Solemon* putteth that which is given to the rich, into an equal scale, with that which is taken from the poor, with a severe denunciation of poverty against those that do it. 5. To do the good I did, for good ends; *It* is the end, that denominates, and qualifies, and Crowns the action. They that do good for evil ends, and they that do evil that good may ensue, are both evil whilst they do good. 3. *I* would not do that to another, which *I* would not have done to my self, or mine, but *I* would admeasure mine actions by the rule of my blessed Saviour in that particular, and make that my standard 4. *I* Would not be a busie body in affecting multiplicity of ingagements, and the having many *Irons* in the fire at once, for that kind of Pragmatical undertaking seldome affects any thing to the purpose, and is no better then a busy doing nothing. Neither would *I* intrude my self into other folks matters, when *I* had no call, nor power to do good; yet

Lev. 19.17. not forgetting Gods command. Not to hate my Brother, but in any wise to rebuke him, and not to suffer sin upon him; (or as it is in the margent) that thou bear not sin for him. *In* Gods account, he is interpreted to hate his Brother, that doth not rebuke him, and his suffering his Sin upon him, is reputed a taking of it upon himself: but then, this must be done with great tenderness, and in the Spirit of meekness; in the spirit of the Dove, that kisses, when it bills, and seemes to bite. Gentle reprehensions make deepest impressions; like Snow, that falls soft, and yet soaks, and penetrates to the root. 5. *I* would

not

not intangle my self in too many friendships; for there is a kind of incontinency in it, and a man doth but prostitute himself thereby, and make himself common. In this case *Solomons* Counsel is good, withdraw thy self from thy neighbours house; or (as some read it, out of the Original, instead of withdraw) make thy self precious: that is, make thy self valuable, do not wear out every mans threshold, by obtruding thy self upon them; do not make thy self vulgar, and cheap; for thereby, a man doth but imbase himself, as a mean commodity, that is, every bodies money. I would hold a fair civility with as many as *I* could, but (according to the advice of *Syracides*) I would have but one Counsellor of a thousand. As I would not affect a multitude, or (as *Seneca* calls it) a people of friends, so *I* would be very wary, how *I* received any into that number, without weighing, and trying them, as *I* would do gold. *I* like not those friendships that are begun in the *Parlour*, and concluded in the Cellar: He that closeth over hastily with a friend, before he hath eaten a good deal of sale with him, and had sufficient proof of his piety, fidelity, and ability, may quickly come to take the name of friend in vain. 7. *I* would not captivate my self to any mans friendship, so as to render my self obnoxious unto him, whereby it might be in his power to ruine me, if he should prove false; but I would so govern my carriage (if *I* could) as neither to trust too far, nor to seem to mistrust at all. He that shews that he doubts his friend, teacheth his friend to doubt him. It is a safe, and (with the allowance of some grains) no ill advice, so to look upon a friend, as one that may become an enemy; and so to look upon an enemy, as one that may become

Prov. 5. 17.

Eus. 6. 6.

Sen. de benef. l. 6. c. 33.

come a friend. The best way in conversation is the middle way, between ungirt, and straight laced; between a confidence, and a diffidence; an open facility, and a close reservation. But in case of suspicion, *I* should think the surest way to clear it were the openest, that is, to communicate it freely to the party suspected, whereby (as it hath been well observed) a man shall both know more of the truth of the business, then he did before; and withal make that party (if he have any ingenuity in him) the more desirous to discharge himself of it, and the more circumspect, not to give further cause of jealousie. 8. *I* would not affect any recreations, or games, but such as were lawful, and innocent; unprejudicial to my self, and Company; either as to health or estate; without scandal, or offence: and those which I did give my self a liberty to use, I would be as moderate, in, as in eating, drinking, and sleeping, making use of them for the refreshment, and relief of nature, and no further; spending as little time at them, as I could, otherwise I should think my self a looser, although I plaid for nothing.

Bacon Ess.

16. After dinner about an hour, or so soon as might consist with the preservation of my health, *I* would retire to prayer, with the same cautions above mentioned in reference to that duty.

17. I would return to mine employment, either in study, or business, or intertainment of Company, according to the occasion offered; and with the former cautions.

18. Upon all emergencies, *I* would, as frequently as I could, lift up my heart unto God, either by confession, upon any sensible failing (altho but in a sinful thought); or by thanksgiving upon any accident of welcome importance, or by request, in case

case of any want wherein I should desire to be relieved.

19. I would carefully observe to have prayers with my family before supper, or in a fit time after, if I should be then diverted from it, by any avocation, or interruption. God requires, and expects an evening, as well as a morning sacrifice.

20. At Supper, I would indeavour to keep the same watch, both upon mine appetite, and conversation, as at dinner.

21. I would be as careful, as I could, with civility, to break up company after supper in a good hour, lest sitting up late should make me sleepy, and indispose me to the concluding duties of the day, or inforce me to redeem that time, with the expence of so much time the next morning.

22. Between supper and going to bed, I would be careful to read again somewhat of the Scripture, after the former prescript, as near as possibly I could observe it; and this I would do, to leave my heart with a good relish in it.

23. Before I went to bed, I would constantly examine my self, and take a view of what I had done in the several passages of the day past, as God did of every thing he had made in the creation, and as far as I were able to recollect my self, I would sum up, how often, and wherein I had offended God in thought, word, or deed; in commission, or omission; thorough ignorance, or presumption; alone, or in company, or both wayes: with an especial eye upon those sins which were most predominant in my corrupt nature. I would observe mine improvements, or decayes in grace, what I had gained, or lost; and according to the state of mine account, I would make my application to the throne of grace by Confession, Petition, or Thanksgiving. I would with all humbleness confess my sins unto God, in all the particularity I could, and acknowledge

ledge my unworthiness of the least of all his mercies, imploring his gracious pardon for what is past, and his preventing grace for the time to come; beseeching him to take an intire possession of me, as his own (tho most unworthy) by purchase; and so to preserve me, that there might be nothing in me, but what were his; that there might be no strong holds of habitual sins held out against him; nor any presumptuous imaginations exalted in opposition to his saving knowledge; but that every thought in me might be led captive unto his obedience; lastly, *I* would bless and praise him with lips unfained, and with all that were within me, for all his mercies renewed, and continued to me from day to day; and above all for Christ Jesus the mercy of all mercies; and fountain of all blessing, in whom alone *I* desire to be found. Thus *I* would indeavour to wash off the soil of the day, and to make all clean at evening, as under the Law.

24. *I* would reckon that day for lost, wherein *I* could not give some account to myself, that *I* had either done, or received some good.

25. When *I* were in bed, *I* would not settle to rest, untill *I* had asked my Heavenly Fathers blessing, and laid my head in the bosome of his Son my gracious Saviour, with an humble recommendation of my body and Soul into his hands, by some short ejaculatory prayer. Thus sleeping, and thus awaking, *I* should hope, that whilst *I* slept, my heart might be kept awake: and that when *I* awaked, *I* might be still with him, whom my soul loveth.

26. *I* would have Jesus Christ to be the *Alpha* and *Omega*, the beginning and determination of all my purposes, and actions. He alone is my wisdom, and righteousness, and sanctification, and redemption; mine only all, and without whom *I* can do no-

nothing; Unto whom, with the Father, and the Holy Ghost, one infinitly glorious God, be all honour, and glory, and praise, and adoration, for ever and ever. *Amen.*

FINIS.

FINIS.